THE INDIAN INSTITUTE OF CULTURE

1951

BASAVANGUDI, BANGALORE

A FEW PRESS COMMENTS ON OUR PUBLICATIONS

On "Some Philosophical Concepts of Early Chinese Medicine" by Ilza Veith

People accustomed to contrast Ayurvedic with modern medicine should be interested in this reminder that China also possesses a medical system as ancient and efficacious as Ayurveda and as deeply grounded in spiritual philosophy. The present explanation of it is so interesting that one only regret that it is not longer. —*The Hindu* (Madras)

On "The History of Scientific Thought with Special Reference to Asia" by H. J. J. Winter

The priceless legacy presented by Asia to the world is undoubtedly great religions, profound philosophies, fascinating literatures and unique forms in art and architecture. Yet the author feels that "the science of Asia has been seriously underestimated and the West... is only now coming to realize how little it understands about it."

—*The Indian Express* (Madras)

On "East and West: Some Aspects of Historic Evolution" by Constantin Regamey

This is a very good straightforward paper on a subject of great interest. It is a subject for a book. But within a few thousand words Regamey has made a solid contribution.

—*Mysindia* (Bangalore)

On "World Peace and Rabindranath Tagore" by K. Chandrasekharan

...the ideal of perfect peace was so close to Tagore's soul that he persisted in his mission of reclaiming mankind literally till his very last breath. Mr. Chandrasekharan is to be thanked for bringing out so clearly and vividly this particular aspect of the poet Rabindranath's life and works.

—*The Deccan Herald* (Bangalore)

On Our Report for 1950

The Report (1950) of The Indian Institute of Culture is a mirror of the highly commendable work that institution is doing on the cultural plane. One feels the Institute and its activities ought to receive wider attention.... To a world torn by wars, prejudices and hatreds an institute of this type has much to contribute. —*The Bharat Jyoti* (Bombay)

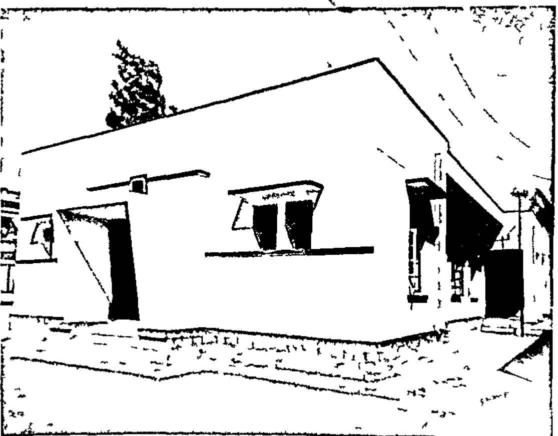
THE INDIAN INSTITUTE OF CULTURE

REPORT
FOR THE YEAR 1951

BASAVANGUDI BANGALORE

Pra ed by Ramanlal J Patel at Sad ana Pr ss Raopura B roda
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Bangalore 8 5 1952

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Indian Institute of Culture Lecture Hall

THE INDIAN INSTITUTE OF CULTURE

BASAVANGUDI BANGALORE INDIA

INTRODUCTION

We are living in a time of intellectual and moral ferment in which signs are not wanting of broadened outlook and deepened sympathies as the leaven of universal concepts the dream of a united human family works in the minds and hearts of men The world is gradually becoming one or should we say that the recognition of the unity which has always existed beneath the surface differences is spreading more and more widely?

But before the Promised Land can be entered the dream be translated into reality the vision caught on the mountain top has to be brought down to the market place The politicians and the economists though many of them are ready to accept in theory the desirability of universal unity and peace are not taking seriously enough the truths which have been glimpsed or imagined by the great poets creative thinkers and by not a few among the simple hearted lovers of their kind The recognition of community of interests is driving the politicians to ever larger but still limited groupings The economists are perceiving that however alluring the hope of full national self sufficiency no nation can ultimately prosper while other nations starve All require the inspiration albeit at second hand of the Pisgah view caught by the great idealists of the past the music makers and the dreamers of dreams

But it is only when the vision caught by the grand of

soul is heeded by the men of might the arbiters of the people s weal or woe decreers of the measures that make for war or peace when the national planners are men con cerned with the highest interests of all only then will Tennyson s vision of a world at peace and of the Parlia ment of man the Federation of the world take truly effective and enduring shape

Meantime it is on the plane of Culture that the first indications of a more universal outlook of a climate of thought and aspiration more propitious to world unity and peace can be discerned The ideal of an International Culture is taking shape not as a featureless uniformity in which all regional distinctions will be lost but as a harmo nious synthesis a noble structure yet in the building into which can be fitted all that each people as each nation has to offer of its best and finest a symphony in which each group has its distinctive instrument to play

The national cultures are holding their own but the ideal of an international culture has been glimpsed The danger of the more powerful nations seeking to impose their cul tural patterns upon others in the name of international cul tural unity has to be guarded against as also the common human weakness of regarding that which differs from one s own pattern as *ipso facto* inferior Also an objective view of the culture of each group must be taken by its own most discriminating members and the meretricious elements rejected so that only the best of each shall be broadcast and the cacophonous notes allowed to die out without relaying to a wider audience

What are some of the signs of the spread of the inter national cultural ideal? One of the most striking is the growth in the number of cultural organizations which cross political and other frontiers Unesco has been very active in fostering these though the movement towards interna tional organization antedates Unesco by many years The

programmes of Unesco the British Council the United States Information Service and similar organizations for the exchange of persons are also effective for the cross fertiliza tion of cultures So are the activities of the International P E N not only its bringing together of leading writers at its annual Congress but also its issuing periodically in association with Unesco *The International Bulletin of Select ed Books* So too is the important translation project of Unesco seeking to bring the best in each nation s cultural heritage within the reach of all

More than one critic in the past year has stressed the output of books having a world outlook Thus Atticus in the *United Nations World* for January 1951 suggested several books giving World Vistas Through Fiction rightly maintaining that one way to world understanding is to broaden our receptive capacities increase the channels through which world knowledge is reaching our eyes and our ears And in our own *Aryan Path* for November Denys Val Baker wrote illuminatingly of Britain s Writers of the World referring also to the trend toward international unity to be observed in the literature of Italy as also in its films and in the writers of France Germany Russia Greece and Yugoslavia as well

Provincialism is today regarded pityingly by men and women of enlightened minds Isolation as a national policy is dead in the United States where it was once held so strongly but where as John Ely Burchard remarked in *The Saturday Review of Literature* for 3rd November 1951 the long forgotten words of Donne No man is an Iland intire of it self have become a *cliché*

All is not smooth sailing naturally Creative activity today faces numerous obstacles both from without and from within There is the threat to freedom of thought and of expression which the pressure in many countries for ideological conformity represents This is not peculiar to

the regimentation of thought under the totalitarian *régimes* of which the expropriation of *La Prensa* in Argentina was an expression The wide spread condemnation of the effort to make that independent journal conform to the approved ideological line the protest made in the capitals of other South American countries and by the American Newspaper Publishers Association in the U S A were hope ful indications of the prevailing temper of the times But the issue is not closed by protesting and forgetting the battle for freedom of information has to be fought through for prejudice thrives on ignorance of the facts

There have been ideological witch hunts even in the democratic U S A a subtle reflection of the very total itarian tendencies against which the democracies had fought If the writers courage rises to meet the threat the literary output should reflect their response to the challenge to human dignity Mr Norman Cousins offered a moral stimulant in his *Saturday Review of Literature* for December 1st 1951 when he brushed aside name calling or public abuse as the occupational hazard of being a writer adding Scared men are little men

The vogue of realism is no doubt a check upon the higher flights of creative art but it has a potential cor rective in the rising public taste in some countries as in drama and in music

There is no doubt that in several parts of the world econ omic conditions exert a great depressive influence upon culture Not only is the reading public limited in some parts of the world but also the amount available for buy ing books Talent itself is being kept from making its full contribution by the inability of very many even in rela tively prosperous countries to make an adequate living by the pen Subsidies to talent have their own dangers and up to a point the economic incentive may serve as a spur to effort unneeded by compulsive genius but very

valuable for the man of modest but genuine talent

The efforts of Unesco in behalf of a universal copyright law promise to bear fruit ere long and once a Universal Copyright Convention is in effect writers interests will be in so far safeguarded

But the chief checks to creativity come from within Divided loyalties not only play havoc with peace of mind they inhibit the best achievement possible to an individual Writers are faced with a choice between loyalty to their language by birth and their language by adoption between æsthetic standards and economic social or political propa ganda between the pull of emotional attachment to the nation and the group against the growing conviction of the unity of the human family These choices made to a man s own satisfaction only then can he put his heart into his work It is better that the struggle go on however until he makes a choice in which both mind and heart concur The discomfort felt by the morally sensitive from the con sciousness of inconsistency of practice with innate sense of justice as for instance in acquiescence in invidious racial and other discrimination is hopeful for the removal of the wrong

The wide spread spiritual *malaise* reported from different countries is therefore not a bad sign False values have to be repudiated if true ones are to come into their own The reaction against the concept of man pre ented by Western orthodox religion and echoed oddly by recent realism had been bound to come They had presented man in a degrading light a corrective was needed As Mr Van Wyck Brooks remarked in *The Saturday Review of Literature* for December 1st 1951 man found him elf devaluated It became the fashion to see man as a fallen being instead of as the reservoir of po sibilities he had seemed of old

Men can only be asked to be self reliant when they are supposed to be upright

But the rejection of traditional values or finding them unworkable left many without adequate landmarks M Denis de Rougemont writing on The Conquest of Anarchy (*S R L* for January 13th 1951) saw the dis sociation between principle and practice as part of the disease out of which totalitarianism had sprung The sense of irresponsibility to any moral discipline had made men search blindly for a guide to conduct He points to the responsibility of the intellectuals for restoring a clear concept of man s nature and place on his planet

Many of the intellectuals have however been as much at sea as the common man In fact as Mr C Hartley Grattan wrote in *Harper s Maga ine* for November clarity of vision has evidently been lost by some writers in all countries They have he declares lost the capacity of assuming that at bottom they know what the life of man is all about Fortunately however seriously values may have been eroded the passion for them still thrives Readers are still searching for what it is all about and he believes that they are pointing to the correct way forward and that writers who have anything truly illu minating to say can count on an audience

Happily therefore frustration is not the last word The insistent call for great ideas is a most hopeful indication that the mind of man intuitively recognizes that they must exist and refuses to be satisfied with spurious values Norman Cousins writing on The Incomplete Power (*S R L* 1st December 1951) calls a shortage of great ideas America s most critical shortage in the present crisis What is needed is along with clearly defined national purpose the great ideas and ideals which can inspire and animate not only our own people but the peoples of the world He sees it as part of the writers prime function to *stretch the horizons of men s minds* and to evoke the natural greatness of men in response to great caus s

What he demands can be the fate of passionate beliefs or compassionate acts in the hands of writers of the cult of the bored ? Preoccupied with trivia the American people he declares—and the same applies to some extent to people everywhere— need positive goals They need vital inspiration In short they need an epic sense in an epic time

One of the noblest calls to the writer sounded in recent times was that in William Faulkner s Nobel Prize Award Speech in which he averred his belief in the immortality of man

> n t bec se be alone mong creatur s has an inexh ust ble voice b t b cause he has a soul a p rit capabl of compass on and fice and nd rance The poet s th w t r s d ty is to write abo t th e th ngs It h s pri ilege t h lp man d re by l fting his heart by rem nd g him of the courag and h nour and hope nd prid and mpa s n a d p ty a d sacrifice wh ch have been the glo y of his past The poet voic need not m ly be the re o d of man it c n be e of the props the p llars to help him end re d prevail

In a similarly inspiring vein Dr B Ifor Evans calls in the Fourth Quarter 1951 issue of his *Adelphi* for a return to the ancient sources of wisdom in the art of literature and in the world of the imagination and urges the creative writer to return to the study of the mind and experience of man treasuring any moment which might have a comeli ness of shape or form or idea

> Even n the ult m te d t ss th can b a m ment of magn fic nc and tl ident ficat n of th t mom t is a m jor part of the po t s f nc t n th holy tryst that he k ps with mankind

A special duty of the writer is to guide public opinion in the direction of citizenship of a united world The new illiteracy Norman Cousins has written (*S R L* 8th September 1951) is the illiteracy of those who can read and write but are unprepared for the building of a world community

> They have been educated to make th m aware of the d fferences that keep peoples apart but they are tragically ignorant of bas c similarities

that can br ng peoples to ether No community neighbourhood has ever been smaller than the wo ld neighbourhood is today in the sense that every man s welfare and destiny is inte locked with everyone else s

The major war on the plane of the intellect may well be described as that which is being waged perhaps uncon sciously to the contestants between the scientific and the classical attitudes to life The leaders of both groups are humanists but each group has its own particular point of view and the other fails to value it correctly Technology lacks the mellowing influence of poetry and philosophy—it is using hard iron and steel for procuring silver and gold The dreamers of bold dreams need the precision and the practice of focusing the mighty moving ideas which the telescope the microscope and the balances of the scientists open to them It is for the true lover of culture to blend the two forces into one for making men and peoples nobler than they are The words of Amy Loveman carry a message for both scientists and classicists and for others too —

> What is a culture not s a ph losophy but as a pract cal man festa tion of democratic livi g ? Not learning alone or th love of knowledge or the study of perfect on a Matthew Arnold p t it but surely a compound of all these—of tradition and e ence for tradit on of c rios ty and zeal of awareness of the problems of the hour and con sciousness of the obligation of the individual and the race to the world

II —*The Cultural Scene 1951*

For evaluating properly the need for and the contribu tion past and potential of such an institution as the Indian Institute of Culture it is desirable not only to try to get a bird s-eye view of the surrounding cultural terrain but also to turn the telescope here and there outside the Nation s boundaries From this necessarily selective sam pling the general background may be indicated and the reader can be left to fill in the gaps with the help of fuller sources of information or of imagination and analogy

Australia had a 50 year Jubilee Celebration in 1951 with

events throughout the Commonwealth in literature and art including novel short story and drama competitions and a Jubilee Exhibition of Australian Art from aboriginal cave paintings through the British period T Inglis Moore writing in *Australian Po try* a fortnightly review has described the poetry of Australia as characterized by aware ness of the environment and of the sea by interest in the national past and by a new social awareness An editorial in *Meanjin* however quoted in *Harper s Magazine* for November described an increasing collapse of war time optimism in Australia and a social climate in which serious writers could no longer work with enthusiasm Against this depressing picture may be set the tremendous enthu siasm for music which for example brings 100 000 to the open air symphony concerts in Melbourne

From Brazil comes the report in *The United Nations World* for April 1951 of a rich and abundant literary out put but of the younger writers being in revolt against the rule of their elders enthroned in the Brazilian Academy of Letters

Writers in Britain are reported hard pre sed by the effect of the financial situation on the book market the conditions in the publishing business tending to encourage diversion of literary talent to the film radio and television fields The Festival of Britain gave a fillip to dramatic and operatic revivals Ivor Brown reported (*U N World* June 1951) that Stratford Theatre once hard to fill had had to be enlarged for the summer 195 flood and that it was a job to keep the Bardolatrous crowds at bay Music painting and the theatre receive encouragement from the Arts Council and the Carnegie Committee assists in the promotion of music and drama in the rural areas Both symphony and ballet are reported tremendously popular

The Fiftieth Anniversary Number of *The Times Literary*

Supplement published on January 18th 1952 was a mile stone in English literary criticism Its selection from the criticisms of fifty years is of absorbing interest Some of the verdicts time has approved others the judgment of recent years has reversed But by and large here is great reviewing behind the screen of anonymity through which *The Times* allows in this Anniversary Number a few tantalizing peeps

The Edinburgh annual Festival of Music and Drama has become a very popular one In Wales the National Eisteddfod for poets principally held in a different place each year is very popular as is the International Music Festival held annually at Llangollen in the Switzerland of Wales in which the choral singing competition is the chief of several musical events

Canada had a National Drama Festival in 1951 with plays in English and in French There are said to be two main schools of modern Canadian poetry the verse of social consciousness and the verse inspired by the 17th century metaphysicians and by such modern poets as Yeats Eliot and Pound

Colombia is apparently outstanding for the high prestige accorded by the masses to men and women of letters Herschel Brickell describes in *United Nations World* for May 1951 how domestic servants spontaneously took a holiday in homage to a deceased popular writer

The probably lasting cultural ties formed by Egypt through her theatre arts are referred to by Abdel Meguid Ramadan writing on Egypt s Theatre Is International (*U N World* March 1951) The influence of the French theatre in Egypt is said to have been profound

Tremendous literary activity is reported from France where writing has traditionally been regarded as a second profession and hence writers are less at the mercy of economic conditions but one reviewer Albert Guérard,

remarked in *The Saturday Review of Literature* for 31st March 1951 that most French writers today were social scientists C Hartley Grattan writing in *Harper s* for November found French writers burdened with the woes of living and positive voices like that of Raymond Aran few above the mournful murmur The French literary mind he wrote seemed to be running around in circles of a descending order of significance

In Germany the most important contributions in the last three years have been in practical fields though the attempt is being made by some periodicals Leo Lanid reports in Pilgrims Without Shrines (*S R L* 13th January 1951) to discuss political social and spiritual problems with an open mind *Merkur* a literary magazine of merit had profoundly condemned the wide spread eva sion of *thinking through* past mistakes The Festival of Berlin described in *France Asie* (Saigon Viet Nam) for January 1952 seems to have been noteworthy for the remarkable contribution of the municipal orchestra and especially because of the participation in the Festival not only of the English but also of the French who were represented by the *Comédie Française*

To turn to the Indian scene there has been much lit erary activity in several languages mostly it is claimed in Bengali Tamil and Hindi though in the recent All India Short Story Competition organized by the *Hindustan Times* (Delhi) the first and second prizes went to Malayalam and Telugu stories respectively while another Malayalam and a Gujarati short story and four in English won the remain ing six prizes There is said to be more activity in the Indian languages than in English Though in many Asian countries the creative writer does feel the pull from both sides we cannot quite agree with the editorial dictum in the *Saturday Review of Literature* for August 4th that the Eastern writer s heart responds to the native tongue his

mind to the acquired European one In India the impact of English literature has played a very important rôle in awakening heart feeling as well as intellectual perception Unfortunately English is almost the only European tongue well and widely known in India While its retention is of the utmost value for inter regional as well as international communication the demands of world cultural understand ing are bound as time goes on to bring a wider acquaint ance with the other chief languages of Europe as well as with those of Asia

The major single difficulty with Indian writers seems to be that of finding publishers and buyers of books More and more poets seem to be turning to oral recitations for the sharing of their insights and their intuitions

It is a matter for congratulation that imitativeness a natural first reaction to the Western cultural impact seems to be fast dying out though the Western and especially the English influence unmistakably persists In the opinion of one critic of discernment however things have moved so fast that Indians generally seem to be at a loss in attempting to define themselves in the context of their newly attained freedom which confusion is reflected in all the arts The indigenous classical influence according to him though strong in music fairly strong in literature and dominant in sculpture is almost dead in painting while the original phase in the different channels of expression is for the most part still in embryo

Among the younger painters especially in Bombay and Delhi there is however much experimental work reported The death late in 1951 of the famous artist Abanindranath Tagore closed a chapter in the history of Indian art

The theatre movement has been making progress against many obstacles among which the chief is perhaps certain groups using the stage for propaganda Another is a lack of stage facilities within the means of the enthusiastic

amateur groups who form the spearhead of the development This is proving a greater handicap than the language diversity In Bombay which is the headquarters of the Indian National Theatre group which has no ideological axe to grind and which has branches in several parts of India plays are given in several languages The I N T offerings include dance ballets in the classical tradition as well as social plays and skits and a mobile stage set on two vans now makes it possible to bring plays to the mill areas and some day to the villages A Children s Theatre Section inaugurated in 1950 with a children s ballet *Bailo*—a Gujarati adaptation of *Pinochio*—has been formed by this group of which Shrimati Kamaladevi Chattopadhyaya has been National President since its start in 1944 The Theatre Centre of India organized by the Indian National Theatre and including about 40 groups is affiliated with the International Theatre Institute

The formation in Delhi in 1950 of a Natya Sangha for the creation of a theatre of high artistic standards in the Nation s capital and for providing amateur talent with facilities for studying dramatics and allied arts is a hopeful recent development

There were some outstanding writers at the Indian Congress for Cultural Freedom held in 1951 but there are said to have been many more creative artists at the Peace Congress which followed it a month later and which is alleged to have been politically inspired It is easy to draw from this the conclusion that the majority of India s creative artists are sympathetic to Soviet lines of thought but a cultural congress under the guise of a peace effort cannot be taken as a wholly valid criterion

An All India Cultural Conference of which Shri Shankar rao Deo was Secretary was also held at Delhi in 1951

India has several institutions which have been erving the cause of culture and promoting cultural sympathies

between peoples and linguistic areas

Writing on The Italian Novel in the Twentieth Century in *East and West* Giovanni Savelli described the lyrical idealistic yet introspective and moral trend of a group of younger writers as against the Existentialism of Italian stamp of another group of novelists Contemporary American novels and certain current literary trends in Europe had also had their influence The present day novel in Italy is described as a blending of extreme realism with a groping psychological indefiniteness Giovanni Calendoli writing on Dramatic Art in Italy (*U N World* July 1951) says that in *The Gambler* by Ugo Betti great problems of the soul are presented with the sincere and eager desire to solve them on the level of high poetry

The St Vincent Prize for the most successful drama of 1951 was divided between A DeBenedetti and E DeFilippo for their respective dramas *The Last Five Minutes* and *Safety First* The Italian Institute for Theatrical Exchanges is reported to have placed several Italian dramas in Paris and in Spain Argentina and Scandinavia

The Umbrian festival of sacred music held annually at Perugia is described in *East and West* for January 1951 The author mentions Italy s firm musical tradition which discourages wild experiments and exaggeration

Prof Wallace Stegner writing in *The Saturday Review of Literature* for August 4th 1951 describes the literary scene in the Philippines where publishers and readers are too few and where the urbanized writers draw their themes largely from the villages from which they are voluntary exiles

The struggle of Turkish writers to make the language of literature as simple as possible is described in the Autumn 1951 *Books Abroad* The traditional Persian influence Orhan Burian declares has been shaken off but bridging the gap between the written and the spoken language is

still a problem Turkish literature today is said to be dominated by folk literature and by folk art with its element of humour Modern Turkish dramas are comedies described as half humorous half satirical In 1951 another work of Mrs Halide Edip Adivar was published in English translation *The Wren* was a Turkish best seller in the 1920 s it has been translated into English by Sir Wyndham Deedes as *The Autobiography of a Turkish Girl*

The trend from fiction to realism noted as a striking feature of the contemporary cultural scene applying to literature as well as to the film has been mentioned In the United States though some excellent novels are being written they are apparently not selling as they once did Short stories are holding their own in America but political biography and other writing which partakes of realism seem to be displacing the novel *Publishers Weekly* (New York) reports that of 10 872 books published in the U S A in the first 11 months of 1951 only 1 982 were works of fiction The language of literature is changing in that country Donald C Lloyd declares in the *American Scholar* (Summer 1951) taking on regional characteristics

The claim is made that there is much original art being produced in the Soviet Union and that much original writing is being done The propaganda colouring of much that is translated for dissemination abroad as in the periodical *Soviet Literature* does not necessarily negative this claim or deny the high prestige and encouragement which the creative artist is reported to enjoy in the Soviet Union though it makes it as difficult to affirm as to deny these claims There are different ways of giving the desired complexion even to perhaps originally spontaneous productions of the creative artist as for example by suppressing here and over emphasizing there May it not be that the quality and quantity of the original creative output are not necessarily impugned by the use to which it may be

put in a cultural offensive directed at winning friends for the Soviet? Let us give Soviet culture the benefit of the doubt Other countries also try to popularize their creativ artists output and such an effort may be a help towards world cultural understanding provided the cultural out lines are not hidden behind the propaganda screen

Such is in silhouette the background against which must be judged the need for an Institute of Culture such as this non partisan unsectarian unprejudiced an enemy of none a friend to all seeking the best in every people s contribution to world culture offering its effort to the dream of universal brotherhood and peace The Indian Institute of Culture has aligned itself with the constructive forces which are working to refine the dross of personal and national self interest into the pure gold of altruism and disinterested service

III —Our Activities in 1951

All the activities described in our previous reports con tinued into 1951 though during the year the Ladies Group Lectures and the lectures in Kannada the regional language were discontinued after four meetings in each group had been held The relative attendance at these and the English public lectures indicated that the latter were more popular both with the ladies and with the great majority of the educated Kannada speaking public and so the special lectures for particular sections of the community were given up

The William Quan Judge Cosmopolitan Home for out of town students in Bangalore institutions of higher educa tion continues to have a long waiting list though accom modation for several mo e young men is afforded by the transfer of the Home from its former rented quarters a few houses away from the Institute s own property to the

remodelled building in the Institute grounds in which the public library was formerly housed The members of the Home like those who join the Institute itself subscribe to Universal Brotherhood as an ideal and as a guide to attempted practice Besides attending the short daily gatherings at which great unsectarian ideas ideals and characters are presented in readings or in talks members of the Home are expected to take advantage of one cultural meeting at the Institute each week the choice of meeting being left to them The daily gatherings at the Home are open to such of the public as wish to avail themselves of them

Friendliness and co operation without any of the false barriers recognized by too many in the modern world are the key note of the relationship between members of the Home who are besides provided with wholesome and pleasant surroundings pure food and recreational opportunities along with a regimen which places a high value on punctuality neatness etc As mentioned in our last Report the value to the Cosmopolitan Home members of the opportunities it offers for an ordered programme and friendly co operation as well as its presentation of worthy ideals has been spontaneously recognized by many parents as well as by young men themselves

The growth of the Institute Library s collection of books in the cultural field has been steady In 1951 556 books were added bringing the total to 4 819 There are now 1 679 pamphlets and brochures including books of under 56 pages in the Library s permanent collection 218 having been added in 1951 During the same period the Library increased its number of completed volumes of periodicals bound and unbound by 303 bringing these to a total of 983 The total collection as on 31st December 1951 was 7 481 items During the year besides 57 periodicals were added to those currently received for the reading tables

bringing the total to 157

The Institute welcomes all without charge to its reading room and books may be withdrawn by the members both of the Institute and the Cosmopolitan Home The attendance at the Library has been maintained the daily attendance being about 30 32 total 11 200 for the year

The books are for the most part in English but there are some French books and a good selection of books in Kannada Valuable contributions to the Library s collections and periodicals have been received from Dr Dorothy L Keur Dr Hans Kohn Dr Arthur E Morgan Dr V Raghavan Dr George Sarton Prof Wallace Stegner The British Council The British Information Services The Hazen Foundation The Library of Congress Princeton University The Smithsonian Institution The University of Buenos Aires The University of Chicago The U S Book Exchange The U S Information Service Madras and The Woodrow Wilson Foundation

The gift of an Epidiascope by a friend of the Institute not mentioned in last year s report has proved most valuable in connection with illustrated lectures

The Library was moved early in November to larger quarters in the new building erected in the Institute s grounds and declared open on November 10th 1951 which houses also the Institute Office and an attractively designed and furnished auditorium seating some 300 people

The Institute s public programme of activities to which all are welcome has continued without a break since the summer of 1947 A brief analysis of the meetings held under the Institute s auspices in 1951 follows —

There were 10 Special Meetings during the year of which 6 related to universal brotherhood and peace 2 commemorated national events 1 was the Institute s own Anniversary Meeting and another the Opening of the New Hall at which a lecture was given on Our Need The

Light of Great Ideas (See Special Meetings section for particulars) In connection with the celebration of Human Rights Day on 10th December a two day display of posters and material from the Unesco *Exhibition Album of Human Rights* was held

At the Discussion Meetings an activity introduced the previous year 11 papers were read and considered Of these 3 dealt with ethical problems 2 were in the sphere of religion 1 dealt with international relations 1 with Norwegian culture 1 with an anthropological and 1 with a psychological theme 1 with freedom of thought and the last with Marx and History (Please see Special Papers Discussed 1951)

There were 66 general lectures in 1951 an increase of 25 over 1950 At these meetings the speakers were Indians in 36 cases Europeans and Americans in 29 while one meeting was a symposium in which Indians shared the plat form with Dr Alfred G Fisk and Dr Ruth C Wright directors of the Study Tour of adult Americans which visited Bangalore in July the subject of the meeting having been The Common People Must Meet to Build One World—The Part of the U S A and of India Before the meeting the Institute was At Home to the visitors

The foreign speakers were from Canada Denmark Eng land France Holland Scotland Switzerland and the U S A Two of the lectures by a French lady were on the culture of Cambodia

Of the general lectures 10 were devoted to problems of human understanding and of peace 8 to literary subjects 7 to drama art music and the dance 7 to psychology (including a series on The Child by Dr M V Govinda swamy) 6 to the culture and achievements of other coun tries 5 to political economy 4 to national problems 4 to educational problems 4 to philosophy 3 to sociology and anthropology 3 to history 2 each to religion and to sci

ence and one to non violence (For particulars p-see Public Lectures—Engli h)

Twelve books were orally reviewed in the Book n sion Meetings All were works of cultural value as wu seen from the list of Book Discussions 1951 and als all were books with a message for our troubled times

Of the 4 Kannada lectures 2 were of literary interest and the others dealt respectively with *Sivadu atla* Is Astrology a Science? (Please see the list of Pub Lectures—Kannada 1951)

Three of the Ladies Group Meetings were on themes and the fourth dealt with Women in a Chan Order (*Please see* English Lectures—Ladies *Group*)

Again in this Report space limitations unfortunately forbid our summarizing the excellent oral reviews presented before the Book Discussion Meetings as also the Ladies Meetings and the lectures in Kannada

We have al o for the same *reason not given particulars* of the three highly appreciated recitals of Indian musi arranged by the Institute during the year and listed under Musical Recitals 1951 In addition to these Pandit Narayana Rao illustrated with musical selections his lecture on Time and Music on June 11th and several fine selec t ons of Indian devotional music were played by Shrimati Vengadamma and Shrimati Kailasam Iyer as part of the programme arranged on the occasion of the opening of the new hall

We may mention that on the conclusion of Shrimati N Sharada s beautiful *vina* recital with *mridanga* accompani ment at the closing meeting of the year when there was a capacity audience of 370 Dr L S Dorasami the Honorary Secretary took occasion while thanking the talented young musician to express thanks on behalf of the Institute for the generous co operation received not only from the many who had given their services as lecturers chairmen of

meetings reviewers of books authors of papers considered at Discussion Meetings and artists but also from those who had taken advantage of the Institute s programme week in and week out

The Institute he said had received most valuable help also from the Unesco Offices at Paris and Delhi the UNO at New York and New Delhi the American Australian Canadian French Iranian Norwegian Spanish and Swiss Diplomatic and Consular Representatives the United States Information Service the British Council and the British Information Services and others

Twice during the year on 29th June and 28th December the Institute had an appreciative write up of its activities and its contribution to the true international spirit in the *Unesco Features* A long note upon the Indian Institute of Culture occupied the first two pages of the September 1951 issue of the *World in Brief* (New York) edited by Mr William D Allen who has long been sympathetic with the Institute s undertaking Shri K S Viswanathan also contributed to *Careers and Courses* (New Delhi) for November an appreciation of The Indian Institute of Culture Bangalore

Early in January the Institute was visited by Sir John and Lady Russell and late in the year by Dr Alan Gregg Director of the Medical Services Division of the New York Headquarters of the Rockefeller Foundation who addressed a small gathering of Institute friends and members and Mrs Gregg They were accompanied by Dr Richmond K Anderson Representative for India of the International Health Division of that Foundation

The Institute was represented by invitation at the London Parliamentary Conference for World Government by Miss Ethel Beswick and Shri Raghavan N Iyer

A message was sent by the Institute to the Conference of the International Liaison Committee of Organ-

for Peace held from August 17th to 23rd at Elsinore Denmark where the Institute s message printed below was read —

The Indian Institute of Culture at Basavangudi Bangalore sends its cordial good wishes for th fr i tful deliberations at Elsinore of the representati es of O ganiz t ons for Peace This In titut for the past six years has carried on ts work for mutual nderstanding between peoples and for deep ning tl e sense of in i v dual respons bil ty sustained by tl e conv ct on that world un ty and peace will come about not througl tl e denun ation of war or by w shful th nk ng or through cre dal or other part al b othe l oods l ut by the promulgation and practic of *Universal B otherhood* in all its mplications of just ce of sl aring of mutual interest sympathy and t leran e

Analogy being the rule in nature the cl ain react on at tl atomic level has its counterpa t n the human fam ly The nd v dual who becomes a centre of pe ce n himself who ideate and acts in terms of justice and compassion for all men peoples h s current in spac with influences for good wh ch other m nds must feel and other lives will emulate

Let us then with rene\ ed fa th in man s divine potent alities and in the ultimate triumph of r ghteousness and love over cruelty and hate kn t brotherly bands to ethe and go on vith our com non work in d ff rent parts of the globe to ush r in the dawn of brotl erhood n a fu in a peacef l nd un ted world

We note that the theme to be cons dered is How can the Organiza t ons for peace contribute to solving the problem posed by the di ision of the world into two blocs ? May we off r the follo v ng sugg st ons for your con ideration ?

To us the answer seems to be for organizat ons as well as ndividual to fix their own attention and to direct that of others to that which underlies the surface differences

The common h manity of all of us whether in the Russian or the We tern group or utside both faith in the moral law and in the shared Ideals of human conduct mutual sympathy based on mutual acquaint ance w th the aspirations and the diffi ultie the act ievements and the failures of men and women everywhere these seem to us the solid rock on which alone the ed fice of peace can safely rest

Co op ration to the ful est extent possible with Unesco in its efforts to br ng about mut al cultural appreciat on and with all people of good w ll and lovers of peace everywhere s ms an mportant step towards world unity and peace

And for the rest let us preach justi e tolerance compas on and the brotherhood of all human ty and the heart of man will show the way out of the w lderness n o which the conflicting ideolog es have led the world

It also sent a paper for the consideration of the import ant East West Symposium on The Concept of Man and the Philosophy of Education in East and West sponsored jointly by Unesco and the Government of India which was held at New Delhi in December The Institute s contribu tion which was made available to the Delegates in English and in French was discussed there and has been published in the January 1952 issue of the Institute s organ *Th Aryan Path* and as its Reprint No 8

From January 1951 edited reports of the following lectures delivered original papers read and discussed at the Indian Institute of Culture in 1951 etc have been pub lished in the Institute s monthly organ *The Aryan Path* Lectures delivered in person are indicated by an asterisk

(1) * Children Without Fear by Dr M V Govinda swamy January 1951
(2) * Public Life by Dr M C Munshi February 1951
(3) * The Internationality of Literature by Dr Wallace Stegner March 1951
(4) Ahimsa on the Farm by Dr Alexander F Skutch March 1951
(5) * The Nature and Destiny of Man A Spiritual View by Dr P Nagaraja Rao April 1951
(6) * Unesco Studies of Social Tensions by Dr Gardner Murphy May 1951
(7) The Albigensian Struggle for Spiritual Freedom What It Means For Us Today by Mrs Hannah Closs June 1951
(8) * Poetry in Sanskrit Inscriptions by Dr Baha dur Chand Chhabra September 1951
(9) * Philosophy and Medicine by Dr Bernard Phillips September and October 1951
(10) The Present Crisis in Psychology by Dr J R Smythies November 1951

(11) * A Plea for Integrated Living by Dr S Ramesam January 1952

(12) The Concept of Man and the Philosophy of Education in East and West a Paper submitted by the Institute and discussed at the Symposium on this subject held at Delhi 13th to 20th December 1951 sponsored jointly by Unesco and the Indian Government January 1952

The Institute s publications have been widely and in almost all cases sympathetically reviewed A few of the reviews are quoted on the front cover page of this Report

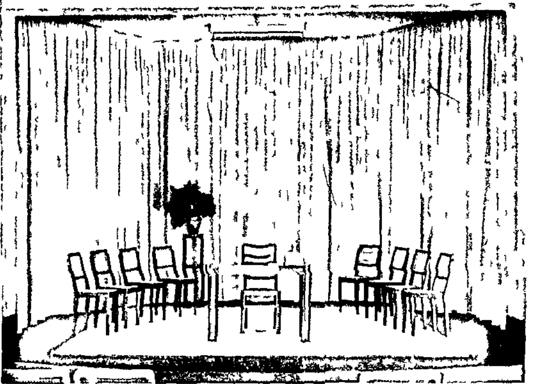
The Indian Institute of Culture in the modest measure of its opportunity *is attempting to strengthen the forces* that are working for world peace and human unity Convinced as those responsible for it are of human brotherhood and of the Moral Law which bears alike on individuals and nations it is trying to quicken in those within the sphere of its influence through its meetings its free library and its publications the sense of individual and social responsibility It seeks to widen their outlook to deepen their sympathies in short *to promote a real communion of minds* with recognition of shared needs and ideals

It stands for tried and proven values independent of creedal or political formulas sure that there is solid ground to be reached out of the morass in which so many thinkers are floundering today Recognizing the wisdom to be found in the heritage from the Ancient East it accepts the ancient propositions that evolution is not only of bodies but *pre eminently of souls* and that man progresses by his own efforts It stands for respect for man *qua* man and for the individual s right to self determination of thought and of expression It works for mutual tolerance and an enduring peace

The Institute has numerous foreign members and sympathizers in several countries There was an increase of

64 2 per cent ın the total number of Instıtute members ın 1951 not ıncludıng the new class of Assocıate Members created durıng the year for relatıves of Members Partıc ulars of membershıp or answers to any questıons on the Instıtute s aıms and workıng wıll be furnıshed on request by Dr L S Dorasamı Honorary Secretary The Indıan Instı tute of Culture 6 North Publıc Square Road Basavangudı Bangalore 4

Date	*Occas on*	*Speakers*	*Chatman*	*Attendance*
24th September	Paracelsus Day	Dr L S Dorasamı M SC PH D	Shrı R Ramachandra Rao *Bhombo e* B A M C S	75
2nd October	Gandl i Jayanti W and Peace	P of V S taramiah M A Shrı L S Seshag rı R o M A	Shrı P Kodanda Rao M A	160
23 d October	Un ted Nations Day	Dr E M Hough M A PH D Sl ı P I odanda Rao M A	Mr Just ce B Vasudeva *murthy* B A LL,B	135
10th Nov mber	*In ugur tion* of the New Aud tor m O Need The L ght of Great Ideas	Sh ı B P Wadıa		260
10th December	H man Rights Day (Exh b tion of H man Rights Album Mater al Posters and F lms)	Shrı *M* Ramaswamy B A B L Prof S A Asırvatham M A.	*M Philip Spratt* B A (Cantab)	216



Lecture Platform of the Indian Institute of Culture



Indian Institute of Culture Library

INDIAN REPUBLIC DAY

25th January 1951

The First Anniversary of the Indian Republic which was formally brought into being on January 26th 1950 was observed by the Indian Institute of Culture by a Special Meeting

Mr B P Wadia who presided mentioned at the outset the significance of India s record as a Republic and a Secular State in view of the expectations raised by Gandhiji s leadership and his ideals

Shri G S Ullal considering as an Advocate The Indian Republic and Civil Rights emphasized the duty of the educated to spread among the population at large information as to the civil rights guaranteed under the Constitution He felt however that in the interest of democracy the fundamental rights now guaranteed required expansion by amendment of the Constitution under pressure of public opinion Though for example freedom of speech and expression were guaranteed freedom of the Press was not Over the other great tool of propaganda the radio there was no popular control The door moreover was open to the passage of laws curtailing personal liberty The rights to work and to gain a decent subsistence and to a certain standard of social security remained to be assured The State he held existed for the benefit of its citizens On the foundation laid in the Constitution a fine democracy could be reared he was not pessimistic the means to overcome the present shortcomings was in the people s hands but the economic regeneration of the country was pressing for the withstanding of Communist pressure and the strengthening of the forces of democracy and freedom

Mr Philip Spratt speaking on The Indian Republic

and International Relations made a thoughtful and sympathetic survey of India s foreign policy since the acquirement of freedom in August 1947 He saw Mr Nehru s handling of the almost domestic problem between India and Pakistan on the Kashmir issue as well as of the broader problems of foreign policy as a tragedy of idealism which had stuck to its guns in a world not fit for it It no long r seemed that the higher principle of secular democracy for which Mr Nehru had stood was likely to triumph in Kashmir Similarly his legalistic and moral stand upon Formosa had brought him into opposition to the realistic political policy adopted by the United States and most other nations Mr Spratt felt that Mr Nehru disbelief in a Communist programme of world expansion was unrealistic he himself had more than once mentioned the po ibility of India being overrun by armies from the expanding countries of Asia to be met if they came by the methods of Gandhiji Inasmuch as Mr Spratt feared that Mr Nehru s high ideals were only too likely to be shattered against the reluctance to submit to them of other people wielding power he felt that the verdict of tragedy was inevitable a noble verdict but a sad one

Mr Wadia in his closing remarks brought out that the people had to be educated indeed in their civil rights present and potential *but also in their responsibilities in* thought and action

As to the international situation nothing he declared would save the world but the holding in people s consciousness of the great moral principle of fraternity The response to invasion if it came was vitally important but India could not fulfil the world s expectations as the country whose father was Mahatma Gandhi unles before any foreign catastrophe came her people rose above provincialism and religious fanatici m the barriers of social castes and classes and of narrow patrioti m and saw India as a

great Republic based upon democratic principles and part of the brotherhood of all humanity having duties towards all

A rather truculent attitude having b en taken by one of the audience who objected to something one of the peakers had said the Chairman strongly affirmed the stand of the Indian Institute of Culture on the right to full freeoom of expression in which it believed and which it al lowed to every speaker from its platform Learning to concede to others the right to hold and to express views with which one might not agree was part of the training in democracy which all required and which the Institute offer ed to those who attended its meetings

I INCOLN DAY

12th February 1951

Mrs Robert Briggs Watson wife of the Director for the Far Eastern Region of the Rockefeller Foundation s International Health Division presided at the Symposium organized by The Indian Institute of Culture on the birth anniversary of the great American Abraham Lincoln

Dr D Gurumurti who spoke on Lincoln The Creator of the United States compared Lincoln with Julius *Cæsar and Mahatma Gandhi all men of integrity all great* orators and all assassinated Lincoln had stood valiantly for the Union and for lasting peace as Gandhiji had sacrificed his life for communal harmony

Mr Lawrence Burr a worker in the Y M C A Madras spoke on Lincoln the Liberator To him Lincoln was the symbol of the aspirations and struggles of the American people at that period Slavery such as Lincoln had abolished *was no more but the idea of controlling man mind* and body had to be met today Mr Burr sketched graphically Lincoln s youth and his early reaction against slavery He had put human rights above property rights Mr Burr said that his people still had certain handicaps to overcome for America to be able to point proudly to the achievement possible for a free people but progress was being made

He felt at home with the Indian people but he urged them to recognize the fact that the individual must be the basis of a lasting society not caste distinctions or even the Social Welfare State He appealed to Indians and Americans to bridge the gulf existing between the different parts of the world the future of the world depended he said upon the integration of American and Indian ideals and the freedom of the world was worth working for

Mr Burr quoted Lincoln s Gettysburg Address and urged in closing rededication to the principles of freedom with which Lincoln had identified himself

Mr Stanley R Chartrand U S A Consul in Madras and Public Relations Officer of The United States Information Service Madras referred at the outset to the bond between America and India because of Lincoln and of Gandhiji His subject was Lincoln s Influence on Democratic Thought and Lincoln s having been an individual of very humble origin who had risen to the Presidency was itself an aspect of democracy and had had a great influence in India and elsewhere He spoke of Lincoln s moral strength his firmness combined with tolerance and gentleness his honesty and courage his desire to do the right thing however difficult and his great humanitarianism

Mr Chartrand sketched Lincoln s political career and how he had saved the Union and abolished slavery and regretted that the influence of great men was not as greatly felt as it should be What men like Abraham Lincoln and Mahatma Gandhi had done and stood for needed to be thought about and discussed

Let us be glad he concluded that the ideals are there—ideals of freedom of courage of morality and the strength to go forward and still it seems to me that the humanitarian touch of these great men was even greater

In her closing remarks Mrs Watson pointed to the parallel between the conditions and the crisis which the United States had faced in the 60 s and the crisis faced by the world today

Lincoln had considered himself a simple individual who had certain principles by which he regulated his life Meeting daily in the light of those principles the problems that had come before him he had finally been selected to lead his country at a critical time and had become great

Most of us the Chairman said would not be called

to be great but if in our contacts with our fellow men we had the capacity and the singleness of purpose that Lincoln and Mahatma Gandhi had shown then India now in her infancy in the world of nations and America a leader in this critical time might reach the goal which they had in their lifetimes reached It was for their countrymen to rededicate themselves to their unfinished tasks

THE COMMON PEOPLE MUST MEET TO BUILD ONE WORLD

THE PART OF THE U S A AND OF INDIA

21st July 1951

Taking advantage of the presence in Bangalore of the directors and members of a non governmental Travelling Seminar from the U S A this meeting was arranged for mutual benefit The Directors of the Seminar Dr Alfred G Fisk Professor of Philosophy of San Francisco State University and Dr Ruth C Wright Dean of Students of the College of the City of New York were the chief participants from the American side The meeting was under the Chairmanship of Shri B P Wadia

Dr Fisk made the statement that all problems in the world whether political economic cientific labour or what not were fundamentally rooted in human relationships Human relationship was the primary factor and all these would find their legitimate place when this was satisfactorily solved How was the common man to solve this problem facing every individual in the world today? Dr Fisk suggested that every individual no matter what his circumstances could become a bridge builder in his own home from homes it would spread into the neighbourhood —*islands of peace and human relationships These islands* uniting with islands formed elsewhere would make up continents and finally the world would be engulfed by the power of fellowship started by individuals at home in their daily walks of life

Dr Wright when she spoke tried to build a bridge of understanding between the peoples of India and her country She showed that the Hollywood film industry and the large American monthly magazines sold all over the world were

America s greatest enemies For the films and advertis ments were not true representatives of the manner of living of the common man in America Of American women 60% worl ed and 94% of these women one poll had showed were working because it was requisite for them to do so for the sake of their family Her plea to India was not to look upon America as Santa Claus but as a nation of common men like Indians having the same obstacles and difficulties to overcome that Indians had

The first speaker presenting the Indian point of view was Shri B T Parthasarathy He traced the historical development of the concept of One World from Grecian times to the modern day Then he went on to show the task lying before India to accomplish While other European countries and later America had taken time to develop into the nations they now were India had to catch up in a very short time with the rest of the world Having faith in the democratic ideal she hoped with the help of the democratic countries to live up to it

Shri D N Hosali asked whether the common people of India were the 10% city dwellers or the 90% villagers The villages were rife with superstition and full of orthodoxy Therefore he felt that the meeting of the common people could only be between the educated classes of India and the other parts of the world The ideal of One World could come about he said by military conquest or by a fusion of cultures

Before the lively meeting was closed the audience asked many questions on American policies and other points of misunderstanding between the two countries Not only did the directors of the Seminar answer these questions but other members of their group also contributed

Shri B P Wadia closed the meeting by clearing the question as to who the common people were The common *people of India he said were the villagers and they were*

though illiterate in some respects more ethical and cultured than the educated city dwellers These villagers were capable of following the idea of One World and of being active participants in the scheme while the very education of the modern man gave a separative tendency Human relationship he said could be established by men who spoke the language of the heart not of the head The com mon man anywhere understood and could practise the teachings of the heart All the great teachers of all coun tries had spoken of the unity of mankind Krishna Buddha Jesus Muhammad had all said that Deity presided in the hearts of all men not only in thi or that community or sect The Indian Institute of Culture he said existed *to b a bridge builder and to join with other bridge builders* in the mighty task of keeping before men the doctrine of the spiritual unity of all mankind He closed h s talk by thanking the Seminar for its contribution towards build ing a mighty link between the East and the West

WORLD PEACE AND RABINDRANATH TAGORE

7th August 1951

This joint celebration of World Peace Day and of the death anniversary of the poet Rabindranath Tagore was convened under the chairmanship of Prof K Anantharamiah The lecture delivered on this occasion by Shri K Chandrasekharan of Madras has appeared as Transaction No 8 of the Indian Institute of Culture

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INDIAN INSTITUTE OF CULTURE DAY

13th August 1951

Shri B P Wadia in his introductory remarks recalled the founding of the Institute six years before with faith in the great law of the living universe He called upon Shri K Guru Dutt to give guidance and inspiration for the coming year by presenting the concept of culture which was losing its significance

Giving the address of the day on Aspects of Culture Shri Guru Dutt Director of Public Instruction in Mysore State said that he had not prepared his speech for he felt at home amongst the Institute s audience and spoke better and what he said was better adjusted to the temper of the audience if he did not prepare it

Culture he said had many meanings It was equated with civilization when the culture of primitive peoples was discussed But culture was better understood in terms of what distinguished man from the animal It was man s overcoming of animal passions and his acquiring of humane qualities which made him more or less cultured The more cultured the less brute like and the more godlike

Shri Guru Dutt gave the steps along the path of culture The first was *Sadhana* well directed effort at control of the passional nature and the fostering of the higher powers producing the self disciplined Sadhu *Purushartha* the pattern for a full and rounded life was based on *Dharma* the performance of a man s own duties or social obligations *Artha* and *Kama* were also considered good aims *Artha* being ambition for wealth and knowledge and *Kama* desire itself The three formed a trinity —*Dharma* *Kama* and *Artha* One without the other resulted in lop-sided or uncultured development The three in proper

proportions alone made a cultured man Desire and striving for wealth and knowledge were to be held in restraint by the performance of duties

Sadhana he said included sacrifice and also *Yoga* which brought the higher nature or *Buddhi* into play A cultured man had to recognize the unseen universe as well as the visible one Besides the world of the physical there were the *sukshma* or subtle and the spiritual worlds

A really cultured man would recognize these other realms as well as the visible universe To reach the ideal of real culture a man would have to endeavour for many lives but being immortal could by long effort reach the goal

Shri B P Wadia referred to the *sukshma* mentioned by Shri Guru Dutt defining it as the super electromagnetic substance making up the personal soul of man And without soul without the light of spirit carried by it how can a man of the world become cultured? Once there had been a universal religion and the cultured man was one who lived the Religion which integrated body mind and soul When that was accomplished his mind was luminous and graciousness and compassion flowed out from it to his fellow men

It was to help in the formation of truly cultured men and women that the Institute had come into existence It was not trying to spread ordinary knowledge so much as to stir the hearts of men so that they might become lovers of mankind aspiring to find ways and means of uniting the world He hoped in closing that the Institute would never become static but growing ever wider and deeper and climbing ever greater heights it would help men to progress towards being Cultured Men

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INDIAN INDEPENDENCE DAY CELEBRATIONS

I —FLAG HOISTING

15th August 1951

Shri B P Wadia unfurled the National Flag after Shri N K Murthy had introduced him on this auspicious occasion Then Tagore s poem My Country was read by Mr R A Ferrao

Shri B P Wadia first spoke of the tradition of the flag There was the magnificent flag of Arjuna the Pandava Prince whose crest was that of a monkey with a lion s tail This mighty flag had a divine descent

Our Indian Flag of today he said has a philosophic significance The wheel is that of Ashoka portraying the mighty revolutions of the cycles and Ashoka took the symbol of the wheel from Lo d Buddha who in his first sermon had set the wheel of the Kingdom of Righteousness into motion Thus the flag of India bears the symbol of righteous progress founded upon the Wisdom of the Enlightened Ones

Peace is sometimes conceived as uniformity of thought and f eling It is however the unifying force creating harmony in diversity as in a symphony or a mosaic where the different parts go to form one perfect harmonious whole

The State he said exists for the providing of opportunites to the individual not the individual for the State which is the totalitarian idea No citizen no State

Then Shri B P Wadia traced the intellectual heritage that contributed to India s Independence From Ram Mohan Roy onwards the work of Dadabhai Naoroji Phirozeshah Mehta Gokhale and others of All India fame was

mentioned culminating in the grand work of Gandhiji

Shri Wadia also brought out the need for developing an international outlook Geographical boundaries he said are no longer of supreme importance Such ideas as form links between people have to be encouraged We must think in international terms

The meeting closed with the singing of the National Anthem by Shri Raghavendra Rao

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II—THE INDIA OF TOMORROW

16th August 1951

This symposium of three speakers was presided over by Shri K Sampathgiri Rao Principal of the National College Bangalore

Lt Col S V Chari Editor of the Bangalore *Daily Post* the first speaker showed how India had always had its doors open to the persecuted of all lands it was for this reason alone that India had minority problems This should be a matter of pride to Indians that so many had come to our shores because we had always offered peace This tradition of peace must not be upset freedom of thought freedom of religion and action must be maintained in the independent India of today

Shri Lawrence de Souza stressing the need for self examination spoke on the three great defects in the thinking of modern Indians The first was the belief in majority vote as if mere numbers made for stability or enlightened points of view Most have hardly any discrimination and thus the majority becomes a liability more than an asset Secondly there is a strong move for literacy as if literacy would solve all the problems and make for Culture The villager is more cultured often than the town dweller A literate man is one who can be led away by what he reads literacy does not make for power to reason And lastly there is a movement for Hindi being the country s *lingua franca* Through English Indians have access to all the knowledge of the world seeking to discard English is trying to place India back in history instead of helping her take her rightful place in world affairs It is a retrograde movement The India of tomorrow needs to consider these three points

Shri P R Ramiah Editor of *Tamadu* commented upon various clauses in the Constitution of India and showed their necessity He said that India believed in peace in democracy and in endeavouring to be a welfare state In achieving these objects she would like to co operate with the other countries who held the same goals

The Chairman who was left with only a couple of minutes in which to speak stressed the fact that to make India better in the future it was necessary that every single individual live up to his best today Also he touched upon the vital necessity for a revolution in the educational realm in order to make it competent to fulfil its role as a builder of the citizen of tomorrow

PARACELSUS DAY

24th September 1951

The Hororary Secretary of the Indian Institute of Culture Dr L S Dorasami gave the address on this 410th anniversary of Paracelsus death under the chairmanship of Shri R Ramachandra Rao Bhombore He brought out the great contribution of the 16th century physician in helping to free men s minds from authoritarianism and superstition in chemistry and medicine Not only was Paracelsus credited with the discoveries of hydrogen and nitrogen he had led physicians to study the book of nature had introduced the study of occupational diseases and suggested remedies for those affecting miners and had also studied diseases of the mind in healing which he had been very successful as well as in bringing about physical cures employing minerals in drugs though not in their crude forms He had insisted that phy icians should consider not only the ailments of the body but the whole man His understanding of the seven fold constitution of man and of various other matters proves that he had somehow obtained Eastern wisdom He had spent much of his life in travel and the evidence seemed to point to his having visited India

Paracelsus was an alchemist and the Father of European Occultism He had spoken of three chief elements in man Salt Sulphur and Mercury which seemed to correspond with body spirit and soul and referred also to the vital principle in man corresponding to the *prana* of Indian philosophy and to the astral body corresponding to the subtle electrical *sukshma sarira* and the sidereal influences playing upon man (He was a student of astrology) He had mentioned also the *Kamic* elements in man as w ll as the mind and the higher triad of man s principle

Paracelsus had anticipated psychosomatic theory in ascribing to mental conditions all disease except that arising from accident

Dr Dorasami sketched the main facts of the history of Paracelsus 48 years his training as a physician by his father before he went to the University of Basle how he had been hated by the apothecaries of his day for overthrowing the old superstitions in the fields of medicine and chemistry and how many books he had written some of those ascribed to him however being probably from the pens of some of his many pupils

Paracelsus had made a great mark upon his time and his contribution to scientific and philosophical thought was still very important indeed

GANDHI JAYANTI

2nd October 1951

Shri P Kodanda Rao of the Servants of India Society presided at the Special Meeting to celebrate Gandhiji s Birth Anniversary The two speakers in the Symposium on War and Peace were Prof V Sitaramiah and Prof L S Seshagiri Rao both of the Central College Bangalore the former s subject being Gandhi on War and Peace and the latter s Tolstoy on War and Peace

Professor Sitaramiah said that Gandhiji and the great Prince of Peace 2 000 years ago had taught the same doc trine in being Apostles of Peace But Gandhiji had insisted that evil had to be resisted even if one had to stand alone the great benefactors of the race had always stood alone Tangible victory had seldom been their lot

Gandhiji had said that war was an unmitigated evil wars bred more wars Gandhiji s absolute faith in Truth and Righteousness and God as three names for the same thing had fired others faith Gandhiji s victories had been attained by making those non violently resisted feel asham ed It would be a pity if India depended for its protection on military might but to change a nation took a long time Peace would be established only when the soul of man had been re educated to think in terms of the larger interests of the spirit

Prof Seshagiri Rao based his address on Tolstoy s later writings which he said came from his heart though they were not his best literary productions Tolstoy named three grades in human development pure individualism *recognizing oneself as part of the State* and being prepared to sacrifice for it and ocial con ciousness subservient to Divine Law

Tolstoy said that mankind was convinced of the futility of war but *Governments made war therefore they should* be done away with He called on people to put Christ s teachings into practice and assume their own responsibility As in the case of bees swarming one breaking away would be followed One day the new ideas would have triumphed over the old ones Men were blindly *following* the estab lished order following the path of destruction They had to awaken from their dream or perish

Prof Seshagiri Rao read in conclusion some words of Tolstoy in his address to the Peace Congress in 1909 when he was in his eighties

The Chairman said that both speakers had maintained a *high level but was there not a way for those who could not* yet follow that high path ? He suggested searching for the causes that made for war and bringing them to light to get at least a breathing space

This was not to minimize Gandhiji s achievement Lord Mountbatten had said that Gandhi did in *Calcutta* what four divisions of troops could not have done in restoring order and good feeling Lord Pethick Lawrence had call ed it a miracle He proposed that a message be sent to the latter and his wife who were celebrating their Golden Wedding that very day in which the Institute would extend to them felicitations and congratulations for all their work for India etc a proposal which was accepted by applause

Individuals might be ready to aspire to great heights but Governments were not Gandhiji s disciples in the Government of India were strengthening the country s defences Wars would go on human nature being what it was but we must not glorify war

Tolstoy had shown us the heights to which we had to aspire *meantime we could seek ways and means of lessen* ing the strain by seeking and minimizing the causes of con flict as the United Nations was endeavouring to do

Shri Kodanda Rao read Gandhiji s letter of September 10th 1935 to himself in which he answered the inquiry whether he had got from Thoreau his idea of Civil Dis obedience Gandhiji said he had already started the movement in South Africa before reading Thoreau s essay on Civil Disobedience *After reading it he had then* called the movement Civil Disobedience but had later changed it to Civil Resistance

Shri Kodanda Rao in closing applied to Gandhiji the lines of Fitz Greene Halleck —

> Non knew the b t t l the
> Nor named thee but to p a se

UNITED NATIONS DAY

23rd October 1951

United Nations Day was celebrated by the Indian Institute of Culture with a Special Meeting under the chairmanship of Mr Justice B Vasudevamurthy

Dr E M Hough who spoke first brought out the importance of the United Nations to every individual as the organization most hopeful for a united world and for permanent peace in justice and freedom It had a sounder basis than the former League of Nations stressing justice equally with peace had as members the world s strongest nations and had shown decision in dealing with aggression The ideals for which it stood as set forth in the Preamble of its Charter were vitally important They implied recognition of the dignity of the individual of the obligation to offer equality of opportunity to all and in showing war to be avoidable emphasized the moral law by which nations as well as individuals were bound

The necessity for putting aside self interest as the criterion for national policy and substituting the commonweal was brought out as also the necessity for united action to solve many pressing problems and the possibility of linking the Co operative Movement with the United Nations effort was suggested For true co operation there were needed mutual tolerance acceptance of differences as not necessarily implying inferiority mutual appreciation which the Institute as well as Unesco among the United Nations Specialized Agencies was trying to promote and patience with each other s shortcomings Dr Hough stressed in that connection the need for moral education to supplement the efforts to raise standards of living and of education on a global scale She called for enthusiasm for United Nations

ideals and spoke of their value as a frame in which our humdrum duties and our efforts at self improvement were seen as having a new value and significance Individuals had to realize their own stake in its success and not be like the passenger on a trans Atlantic liner who on being told in mid ocean that the ship was on fire said comfort ably We should worry ! It s not our ship

Shri P Kodanda Rao of the Servants of India Society speaking next brought out some of the failures of the United Nations In view of that Organization s great pos sibilities for good it was necessary to see its shortcomings that they might be overcome Its chief function was to prevent war it was only when it had failed to do so that armed intervention against aggression became necessary as *the lesser of two evils* From this point of view the Korean action while inevitable in the circumstances was regrettable though it was good that the conflict had been localized

The United Nations he said had twice accepted rebuff from the Union of South Africa the Iranian Prime Min ister had flouted the interim decree of the International Court the differences alleged to exist between the United States and Russia if actual would be irreconciliable He saw hope however in the far larger proportion of like nesses than of differences not only in professed ideals but also in actual economic practices Much was made of the confiscation without compensation which men of prop erty in Russia had suffered but the income tax of the democracies differed only in name it also was virtually confiscation without compensation taking away from the rich to give to the poor in the shape of increased amenities education etc

Dissenters in the Soviet Union were alleged to be liqui dated but he had no doubt that those responsible for the Government debated questions of policy and the minority

was forced to yield to majority opinion as elsewhere And behind the acquiescence in majority rule was always in the democracies as elsewhere the implied sanction of force behind the Judge stood the policeman

The United Nations was however the *only* hope today of a united world

Mr Justice B Vasudevamurthy in his concluding remarks also stressed the importance of overcoming the weaknesses of the United Nations and especially the necessity of strengthening the Security Council He spoke of the achievements of the United Nations in Indonesia in Palestine where he thought the Organization had averted World War by the settlement effected and through its Specialized Agencies in the fields of education health etc

He suggested the importance to world understanding in view of the conflicting reports about conditions in Russia of a United Nations Commission investigating and reporting on what they actually were

In closing he declared that if the United Nations were to fail there existed no other organization which could take its place Until however the International Court of Justice had power behind it to enforce its decisions progress would be very slow and partial successes were the best that could be hoped for

INAUGURATION OF THE NEW AUDITORIUM

10th November 1951

The spacious new auditorium of the Institute attractive in its ivory and fawn colour scheme and its floral decorations was formally opened at a gathering of 260 friends of the I I C with a lecture by Shri B P Wadia on Our Need The Light of Great Ideas and a musical programme of songs by Shrimati Vengadamma and a vina recital by Shrimati Kailasam Iyer

The Honorary Secretary Dr L S Dorasami mentioned a few of the many messages received for the opening reading the one from Shrimati Sophia Wadia —

Best thoughts Special greetings Opening Ceremony Inaugural Meeting May our new auditorium ever radiate forth in abundant measure the light and peace and power of truth

Messages had been received also from an Institute Member in London from a Swedish Member residing in India from Dewan Bahadur K S Ramaswami Sastri Shri K Chandrasekharan Dr V Raghavan of the University of Madras and many more

Felicitations were offered on the occasion by Shri C B Srinivasa Rao Shri Haneef Jawaid and Prof K R Ramachandra Shri Wadia and the Architect of the building Shri Narayana Rao were garlanded

Shri Wadia acknowledged at the outset the great debt of gratitude which humanity owes to the givers of the light of mighty ideas The Institute did not depend he said only on the hands and minds and hearts of a few workers conscious of their limitations but on the inspiration radiated by those great living Beings It was dedicated to the service of human souls and human minds The world did

not need more knowledge but more character Men and women were hungering for the great Wisdom which would unite them The Institute was trying to spread such knowledge as would make the man in the street conscious of his own human dignity of his body as the temple of the Divine and of his responsibility as a member of a real democracy judging for him elf when his country was right or wrong and saying so

Man was faith formed desire formed thought formed Improvements in communication and transport had made the world physically united but the sense of unity had not followed It was the mission of the Institute to help men and women to acquire the spirit of appreciative tolerance *for differing points of view and above all to become* lamps unto themselves as the Buddha had put it in his last sermon

The ability to see the good points in those who differed from us marked the first step in becoming men and women of culture Such had the high duty of making their hearts enlightened their minds unselfish willing to appear as nothing in the eyes of men and acting as brothers to all

War was threatening in many quarters but we could draw from the potency and promise of those of the race who had attained the highest development the assurance that though empires might fall and civilizations crash the human mind and soul man *qua* man the creator of civilizations the builder of social orders would go marching on

We required the enthusiastic spirit of youth We should not miss the beauty of the setting sun in our anxiety whether it would rise again

The international world the cosmopolitan world was upon us Whether it came by the way of peace or by war the recognition of universal brotherhood was bound to come because the laws of Nature were mightier than man made laws The true Sages Seers and poets of the world would

prevail There was no difference between creed and creed what men *called* the Self the God in the hearts of all did not matter The important thing was that men should recognize It in themselves and in others Men were expanding in power The limitations were those of the lower personal nature The human soul put on ever better garments of mind character senses and organs

In closing Mr Wadia invited all who would to join those working for the Indian Institute of Culture that its undertaking might grow to the greater glory of the coming man

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hoped that the Declaration would soon be transformed into a Covenant

The Chairman appreciated the value of the Human Rights Declaration in the struggle to re-establish the liberties which had been partly won but threatened to be lost After a few centuries of effort to gain liberties a counter movement claiming that the free countries neglected the rights of the common man had arisen to challenge those liberties *Their defence was the task of the present day He would* not concede however the paramount importance of unrestricted freedom of thought and expression which he considered had led to the rise of totalitarianism That had to be opposed

The walls of the hall were lined with exhibits from the Institute s prized gift the Unesco *Exhibition Album of Human Rights* the Exhibit being kept open two days and the Human Rights Day Celebration concluded with the showing *of film strips and the distribution of the UN and Unesco* pamphlet kindly supplied by the Unesco Science Co operation Office at New Delhi entitled Human Rights Day 10 December 1951 which contains *inter alia* the full text of the Universal Declaration of Human Rights

THE INDIAN INSTITUTE OF CULTURE

LIST OF SPECIAL PAPERS DISCUSSED—1951

Date	Title of Paper	Author	Chairman	Attendance
11th January	Ahimsa on the Farm	Dr Alexander F Skutch	Mr James O Mackenzie C A	30
1st February	Anarchy and the Individual	Mr Claude Houghton	Prof N A Nikam M A	37
8th March	The Albigensian Struggle for Spiritual Freedom and What It Means for Us Today	Mr Ha ah Closs	Prof N A Nikam M A	33
5th April	Norwegian Culture	Mrs I ge A b t Daan	Prof N A Nikam M A	29
17th May	The Responsibility of the Writer	Mr Claude Houghton	Prof K Anantharamaiah M A	30
28th June	The Present Crisis in Psychology	Dr J R Smythe M B B CH	Dr M V Govindaswamy B SC M B B S D P M	67
12th July	Blood Brotherhood	Dr Ir e B sto v H dson M B B S M R S L R C P L M C (Canada)	Shri C B Srinivasa Rao M A B L	54
9th August	Instruction in Religion	Dr Bhagavan Das	Prof N A Nikam M A	55
25th October	Freedom and Authority in International Relations	Dr Hans Kohn	Dr D Gurumurti M A PH D	68

Date	*Title of Paper*	*Author*	*Chai man*	*Attendance*
15th Noiember	Content ons with God Some Aspects of Jewi h Folklore	Dr Immanuel Olsvan er	Janab Haneef Jawaid B A B L	37
23th December	Marx and H story	D Margaret T Hodgen	Mr Phihp Spratt B A (Cantab)	42

AHIMSA ON THE FARM

11th January 1951

This paper especially prepared by Dr Alexander F Skutch of Costa Rica for a Discussion Meeting of the Institute was published in *The Aryan Path* for March 1951 and as Reprint No 6 of The Indian Institute of Culture

Several interesting points came out in the discussion under the chairmanship of Mr J O Mackenzie The deplorable treatment of the cow in some parts of India and how her miserable condition resulted in inadequate milk yield were mentioned The demands of cattle production for slaughter upon land abroad otherwise available for food production were mentioned by Shri Venkataramiah in connection with India s food shortage but the need for India to be self sufficient in food production was brought out by Dr L S Dorasami

The discussion ranged from artificial insemination in cattle breeding to the use of unfertilized eggs to avoid the taking of life The justifiability of killing monkeys committing depredations upon urban gardens was debated Gandhiji was quoted as having sanctioned it but Shrimati Mirabai Dorai wamy recalled his proviso—if the monkeys were destroying food necessary for human beings The metaphysical propositions that the destruction of the form did not destroy the ensouling intelligence and that man had a responsibility for helping evolution in the lower kingdoms were also brought out

ANARCHY AND THE INDIVIDUAL

1st February 1951

This paper sent for a Discussion Meeting of the Institute by its writer the English novelist Mr Claude Houghton dealt with the temptation in our chaotic world to disclaim responsibility for the world s madness He brought the issue squarely to one of honest self analysis Spiritual pride Mr Houghton declared prompted judging others by their acts but oneself by one s ideals The world he felt was not very different from a multiple of any one of us as we really were It was not an accident that we were living where we were at this epoch and it might be that the very challenge of anarchy might be the means of quickening human potentialities into manifestation

In the discussion which followed Shri N Channappa called anarchy the problem of the moral law versus State law That conception of Zeno whose followers were the Stoics was quite different from the modern equating of anarchy with lawlessness Tolstoy also had favoured this pure anarchy dispensing with external laws The popular understanding of anarchy was no rule at all but an absence of authority which based itself on materialistic science and led to chaos

Shri J T Pashupalaty also brought out that political confusion was not the original meaning of anarchy Anarchy as understood today meant at least the breaking up of society into individualistic groups and isolationism The world he declared had to get back to the acceptance of the spiritual laws which did govern the universe however much they might be denied

Shri B P Wadia requested by the Chairman to contribute to the discussion referred to anarchy as a philosophy The great sages he said were spiritual anarchists whereas the rank materialistic anarchists so called were

merely escapists The novels of Mr Claude Houghton he said always introduced the struggle between the two selves in man giving in the interactions of their characters shadowy reflections of the conflict between the higher and lower aspects of man s nature

Prof N A Nikam of the Maharani s College who presided doubted in his concluding address whether there was any more anarchy today than in the past The problem he said was a spiritual one and could not be solved on the economic or political l vels There had to be subjection of each man to s lf rule as Plato had pointed out Anarchy existed in the individual first of all and states were made up of individuals People had to put aside their aloofness and spiritual pride and to exert the faith that was in them to destroy the lawlessness that existed We could prevent the fall of civilization if we destroyed the anarchy in our elves and by our own efforts created our selves as self ruled beings with faith in our spiritual d stiny

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THE ALBIGENSIAN STRUGGLE FOR SPIRITUAL FREEDOM AND WHAT IT MEANS FOR US TODAY

8th March 1951

The Discu sion Meeting to consider this paper specially prepared for the Indian Institute of Culture by Mrs Hannah Closs author of *High Are the Mountains* and of *And Sombre the Valleys* was under the presidency of Prof N A Nikam of the Maharani s College Bangalore A condensed version of the paper which was read at the meeting by Dr L S Dorasami the Honorary Secretary of the Institute was published in *The Aryan Path* for June 1951

Shri C B Srinivasa Rao Retired Judge who opened the discu sion found that the things which the Albigenses had questioned in the established Christian religion in the 12th century were exactly those which he found unaccept

able today He spoke of the historical background of the period in Europe mentioning the crusades feudalism the Age of Chivalry and the struggle for temporal power between the Pope and the Emperor

Shri U D Narayana Murthy Retired Sub Judge took up the philosophical tenets of the Albigenses He thought they could be called Vedantins Vedantism being all inclusive Their asceticism seemed to be a distinctly Advaitic feature Their dualism had much in common with Madhava Their faith seemed however to be largely Manichæan He compared the Grail concept with the verse in the Upanishads about the Golden Vase which veils the true Sun s glory

Shri Devadu Narasimha Sastry thought that the Albigensian beliefs were reminiscent of many older faiths including that centred around Osiris and Isis for whom he claimed an Indian origin He mentioned in passing that the accepted dates of those older teachings and in fact the whole chronology put forward by the Orientalists would some day have to be discarded in favour of one more in line with Indian tradition which would push back considerably all the old religions He referred briefly to the religions of Babylon and Persia Shri Sastry considered the ascetic element in the Catharist practice to savour more of Jainism and Buddhism than of Vedanta

In the short time at his disposal the Chairman Professor Nikam brought out that the Albigenses were less concerned with doctrines than with a way of life They had preserved some fragments of the one ancient religion which was a way of life other fragments of it were to be found in all religious systems It was he suggested in closing the concept of religion as a way of life to which the modern world had to return

The discussion aroused much interest and would have been prolonged if time had permitted

NORWEGIAN CULTURE

5th April 1951

At this meeting the paper specially prepared for the Institute by Mrs Inger Aubert Daan of Oslo was read by Shri L Shankara Doraiswamy under the chairmanship of Prof N A Nikam of the Maharani s College Bangalore

In her paper Mrs Daan sketched the history of her country its early Runic stones and its Eddas the daring Viking explorations the long Danish period succeeded by the union with Sweden peacefully terminated after 91 years described Norway s literary and other cultural attainments and gave a convincing picture of a liberty loving peaceful law abiding people solicitous for popular education health and general well being and with a great enthusiasm for One World

Mrs Kodanda Rao began the discussion by describing how well the hard working Norwegians had adjusted themselves to American life the United States having more people of Norwegian descent than Norway itself had She touched also on the beauties of nature in the Land of the Midnight Sun

Shri J T Pashupalaty commended the country s freedom from the spirit of revenge against which many a patriot about to die at the hands of the enemy had warned in the last war as Mrs Daan had brought out He praised also the country s relinquishment of its old colonies of Iceland and Greenland without a struggle when it had separated from Denmark in 1814 and its having had the first written laws in Western Europe

In answer to a question from one of the audience Mrs Kodanda Rao explained the early Norwegian method of the burial of Kings in their boats fully equipped

Before Professor Nikam closed the meeting with stress on the early mythology of the Norse people their sense of

eternal values and of the universal processes of Nature Shri P Kodanda Rao gave at his request a brief report on the Congress for Cultural Freedom which he had just attended at Bombay

An innovation in connection with this Discussion Meeting was the arranging of a second Meeting on Norwegian Culture five days after the first at which besides a short talk on the subject there was an exhibition of photographs mounted on cardboard Many smaller photographs illustrative of Norwegian life and culture were shown with the epidiascope and some typical records of Norwegian music were played to an appreciative audience

THE RESPONSIBILITY OF A WRITER

17th May 1951

Prof K Anantharamiah Professor of English in the Central College Bangalore presided at the meeting to discuss this paper sent by its author Mr Claude Houghton for a Discussion Meeting of the Institute In this paper subsequently published in *The Aquarian Path* in England and in *Mysindia* (Bangalore) for May 27th Mr Houghton mentioned the writer s responsibility on several counts from his demand on the reader s slender leisure to the forests despoiled for paper The potent influence of one who inspires—or inflames—imagination was illustrated by Shakespeare and Marx Great humour he declared was the desperate need today to sweep away humbug and make us see ourselves as we are

The discussion ranged from forest conservation to the freedom of the writer a point raised by Shri C B Srinivasa Rao because the Chairman had suggested some kind of governmental control in the interest of the forests The Chairman thought that controls in all departments had come to stay and while writers should not have to write

to order a balance had to be struck between individual freedom and corporate needs An academy of writers might be the solution

Shri J T Pashupalaty and Shri K Revenna spoke about the types of books that might well be controlled

Professor Anantharamiah cited in illustration of the power of the pen and the responsibility that went with it Voltaire s having stirred the minds of men and brought about the French Revolution It was like the dragon s teeth *sown in mythology from which mighty warriors* sprang up Sometimes the influence of a book was quite disproportionate to the quality of the writing *e g* Fitz gerald s translation of Omar Khayyam which suited the mood of the English nation and focussed its thought in a cryptic and effective way

THE PRESENT CRISIS IN PSYCHOLOGY

28th June 1951

Dr M V Govindaswamy Superintendent of the Mental Hospital Bangalore presided and led the discussion which followed Shri L Shankara Doraiswamy s reading of Dr J R Smythies paper on this subject which had been sent for one of the Institute s Discussion Meetings and which was published in *The Aryan Path* for November 1951

Dr Govindaswamy opening the discussion saw the present crisis as one in modern thought and not only in psychology He mentioned how little was yet known about the brain structure the recent frontal brain operations hav ing advanced knowledge but little He mentioned Freud s pioneer place in the new psychological developments para psychology being the latest entrant into the field The question of what time *was* had been raised by the work of Dunne and Rhine The ordinary man would give it up

Dr N S N Sastry questioned there being a crisis in psychology nor could he follow the writer s reference to additional dimensions His own investigations in parapsychology had however yielded far better results than chance could account for He referred to a higher layer of common consciousness reaching up to which might account for thought transference according to one theory The mind was not confined to the brain but the Soul was above both mental and physical impressions The mind he suggested had to be recognized as an energy

Shri B P Wadia referred to the present challenge of the facts of extra sensory perception to the materialists He mentioned the duality of Manas as both the thinker in its higher aspect and the lower mind He spoke also of a term used by the ancients Sutratma the thread soul the thread on which the beads of separate existences were strung Krishna spoke in the *Gita* of this ego drawing together the five senses and the mind for the purpose of incarnation and then dropping them again The thinker remained objective yoga was the uniting of the two minds

Modern investigators were seeking objective proofs of subjective processes The mystics had no doubt of the realities of which they spoke but each had to realize for himself It was the flight of the alone to the Alone of Plotinus The great Truths did exist and the genius who used a higher faculty than reason had access to them

The Chairman in summing up mentioned other states of perception being often illusory but conceded the possibility of past events being sensed by some people as in the adventure of two ladies in the Versailles Gardens who had an authentic vision of them as in the late 18th century

He suggested that words like mind could be used not only as nouns but also as verbs or forces *shaktis* As to the Great Beyond which Dr Smythies paper mentioned in connection with additional dimensions Dr

Govindaswamy said that the Buddha had remained silent about it and the Vedanta spoke of it as the Great Light

BLOOD BROTHERHOOD

12th July 1951

This paper specially prepared by Dr Irene Bastow Hudson of Canada for an Institute Discussion Meeting was read by Shri L Shankara Doraiswamy It was a historical account of the universal blood brotherhood ritual every where in the world though the method varied the rite was to be found She described the varied methods the mix ing of the blood sprinkling one another or the earth with blood etc It was significant that this bond or pact was not breakable this ceremony was considered to be the inter change not only of blood but also of the life that ran through the participants thus making them incapable of harming one another without hurting themselves since by the primitives blood was considered to be the vehicle of the life force Both Stanley and Livingstone had entered into blood compacts with African natives to pass safely through their territories

Shri C B Srinivasa Rao Retired First Class Magis trate who presided read from some Indian authorities supplementing the data given in the paper as to totemism etc He was in search of information in reference to the effects physical psychical and spiritual of blood mingling No answer was forthcoming to this question in the discussion which followed but the general impression was that such a mixing involved playing with a dangerous unknown force

Shri Devadu Narasimha Sastry suggested that these rites might be initiation ceremonies testing the candidate The ceremonies were doubtle s relics of a past age but some of them persisted down to our own He also showed

that qualities and functions of the blood described in an cient Sanskrit texts were today being rediscovered by modern science

Vidyabhaskara Shri M Ramakrishna Bhat commented upon the reference in the paper to the ancient Greek myth of the separation of the sexes He showed that the same was taught in the ancient Indian scriptures and gave the example of the *Ardhanari* While in ancient days covenants were kept by so called primitives modern civilized nations did not keep their pacts He referred in closing to the idea of religious and spiritual brotherhood

INSTRUCTION IN RELIGION

9th August 1951

In this paper Dr Bhagavan Das discusses the problem of religious education in the schools in a Secular State The paper which was read to the gathering by Shri L Shan kara Doraiswamy expressed the view that religious educa tion should be given to boys and girls All should be given instruction in their own particular religion and further classes should be conducted on the fundamentals of all religions which any child should be free to attend to be come acquainted with the world s religions Dr Bhagavan Das made a plea for the production of text books which would synthesize the religions of the world

Prof N A Nikam who presided desired each speaker to make his views on three points clear (1) What is Religion? (2) Do you agree with the paper? (3) In what way do you disagree or agree with it or how would you supplement it?

Shri K S Nagarajan agreed with Dr Bhagavan Das that the ethics and fundamental principles common to all religions should be imparted to youth He thought that all the so called religions were really the same in their

kernel they only thought themselves to be different The teacher however was of the greatest importance in this teaching he needed to be a tolerant man

Shri C B Srinivasa Rao was opposed to religious education The purpose of religious education was to make a noble and honest man of the child this same goal was obtainable without religious education It would suffice to have close contacts between students of different communities and to have educators who were men of high morality and broad minded these could not help teaching the children to grow up into men like themselves

Shri Ranoji Rao was in search of a definition of Religion wherein it differed from ethics and social duties

Shri K Revenna wanted a committee of experts to commence work on a text book

Shrimati Sophia Wadia objected to the term *Sanatana Dharma* being only applied to Hinduism *Sanatana Dharma* meant Eternal Verities These were not confined to Hinduism but were found in all religions and could be taught to all without any religious label One had to make a clear demarcation between the teaching of the prophet and that which the priest gave in the prophet s or the sage s name

Shri R Ramachandra Rao Bhombore said that it was for parents to teach their own children the difficulty was that the parents themselves needed to be taught The Indian Institute of Culture was their school

Another speaker mentioned that the All India Educational Congress which had taken up this question had felt the chief difficulty to be the finding of open minded and qualified teachers

Shri B P Wadia taking the Benares Hindu University as an example since it exemplified what Dr Bhagavan Das wanted showed that it had not been successful along the real lines for which it had been started Had it not become

a sectarian institution? Mentioning the *Sanatana Dharma* text books published by the Benares Hindu University itself he said that they were acceptable only to Hindu children

Professor Nikam expressed the opinion in closing that philosophy not religion was what the children should be taught

FREEDOM AND AUTHORITY IN INTERNATIONAL RELATIONS

25th October 1951

The paper considered at this meeting under the chairmanship of Dr D Gurumurti Retired Principal of the Madanapalle College had been especially prepared for the Institute by Dr Hans Kohn internationally known writer on history and political science In this essay read by Shri L Shankara Doraiswamy Dr Kohn took up the growth of the idea of combining maximum individual freedom with minimum coercion in the common interest and its gradual spread from England where it developed to the Western democracies generally The totalitarian idea was the exact reverse of this

Every government even a world government depended upon a measure of agreement upon values but even with opposing ideologies a *modus vivendi* could be found if international authority was confined to the suppression of aggression by whomsoever committed leaving all countries free to develop along their own lines As the sense of *security* increased the fanaticism found in certain countries under newer forms of government would lessen and mutual suspicion and apprehensiveness would be allayed Communists were not the only ones to commit aggression but the new principle of authority within right limits that was being established in Korea might have a great bearing on world peace

Dr Gurumurti as a background for the discussion gave a summary of the main points in the paper stressing especially the necessity for agreement upon basic human values and ideals the flouting of which by South Africa a member of the United Nations weakened the UNO s position People in general were not ready for the spiritual anarchy of complete self determination which required judging how far one could exercise freedom without interfering with others The level of each nation had to be raised before there could be a real community of ideas

Mr Philip Spratt of *Mysindia* who spoke first pointed out that the paper s chief stress was on the need for suppressing aggression which he considered insufficient It might have been enough in 1914 when none had really wanted war but when a sufficiently strong Power was ready to defy public opinion collective ecurity unless it could muster overwhelming force was inadequate to check it Communism with its admitted object of world domination threatened the diversified development by which humanity had so far progressed The Communists would use physical aggression only in the last resort By infiltration and propaganda with which international authority could not deal China with its hundreds of millions had been added to the Communist bloc India lay open to similar tactics The compact Soviet bloc embraced a third of the world the other two thirds being made up of some 60 nations not fully united

Shri C B Srinivasa Rao the second speaker reviewed the gradual growth of the idea of world government He recalled Wells s requirements for it which had included one religion universal education the abolition of poverty and a democratic form of government He felt that there was hope in the United Nations and mentioned President Truman s recent pronouncement that a minority must realize the impossibility of opposing the will of the united

peoples of the world Shri Srinivasa Rao felt that things had been made more difficult by the partition of India which had been accomplished without consulting either the people or Gandhiji but he approved India s foreign policy

Shri R Ramachandra Rao Bhombore brought out in his closing remarks particularly cogent points from Dr Kohn s paper with which he was in general agreement while believing that it was indispensable for the individual nations to reform and remove inequalities and injustices at home like the disabilities of the Negroes in the United States and the Indians in South Africa Justice liberty equality and fraternity should be allowed by all nations He believed that once the fear of aggression and exploitation was removed the nations would work together meantime sufficient authority at the Centre was necessary

A question as to how effective pressure could be brought to bear upon a government when the government did not represent the people was not discussed for lack of time

Dr Gurumurti emphasized again in closing the meeting the necessity for similarity of outlook among the members of a world government or any government He said also that propaganda was not all powerful It would he believed be impossible for Communism to penetrate India and change the national outlook based as Indian civilization was upon respect for the individual Hitler had been a master of propaganda but the fire he lighted had ended in smoke There were certain forces in human nature which could stand up against propaganda and external control It was not enough to try to avoid hostilities it was necessary to try to bring about community of minds

CONTENTIONS WITH GOD

SOME ASPECTS OF JEWISH FOLKLORE

15th November 1951

The Discussion Meeting to consider this paper especial ly prepared *for the Institute* by Dr *Immanuel Olsvanger* of Jerusalem was under the chairmanship of Janab Haneef Jawaid The paper was read by Shri Shankara Doraiswamy

The author brings out the attitude towards God of many of the Jewish common people based on a very human concept of God and a relationship as with a father or a brother so intimate as to permit not only appeals but also complaints and even defiance when God is considered to be in the wrong and also jests The concept that God is bound by his own law is strong and has been invoked to uphold the rule of the majority which he had approved in opposition to his later wishes But propitiation and inter cession are resorted to to get him to act as the petitioners desire The special relationship to God of his chosen people is brought out But in other passages as in the closing paragraph the writer pays tribute to the All Embracer about whom it cannot be asserted He is or He is not and the All Sustainer all pervasive incomprehensible which is above the ascription of human virtues and traits

The paper was commented on first by Dr E M Hough who drew a distinction not made clear in the paper between the tribal God Jehovah and the higher Kabalistic concept of En Soph an abstraction like Parabrahm It was unfair to take the popular concepts as the criterion of any religion The idea of an impersonal omnipresent Divine Principle was clearly brought out by such Kabalists as Philo Judæus and Ibn Gebirol brief excerpts from whose writings were given The idea of eternal and immutable Law was also found among the Kabalists

The Jewish idea of being the chosen people was taken as an instance of the many divisive concepts pride of creed caste nation or race which separate man from man Of these religious differences were especially potent causes of disunity A man who thought he had the great ocean of truth in his own jug naturally would look askance at those with different containers But Truth was lil e the white light into which all the prismatic colours of the several religions could merge

Mr James O Mackenzie dealt with the sources of the anecdotes recounted in the paper referring to the Midrash the narratives of which he compared with tho e in the Puranas the Talmud and the Hassidic reform movement Israel was not the only God fighter Israel stood for man *Prometheus defying Zeus and the many in the* Hindu scriptures who had combated Indra were mentioned as parallels Human self consciousness had been won by effort The speaker pointed to the significance of the statement that God had gone into exile with his people The Jews stress upon the unity of God Israel and the Thorah or Law was brought out

The Chairman mentioned in his concluding remarks that the paper was not a controversial one It presented a bold concept of God as held by the common people a God so human so rational and so willing to be out voted as to be rather unique He questioned the author s bru hing aside of the word spiritual saying that Indians as a people prided themselves on being spiritual considering the spir itual the highest aspect of man The bold attitude to God was not one that would commend it elf to Muslims A few years ago when the great Iqbal had complained in a poem that God was neglecting the Muslims the hue and cry raised had forced him to write another poem putting the blame on themselves which had satisfied Muslim opinion

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MARX AND HISTORY

25th December 1951

Mr Philip Spratt of *Mysindia* presided at the meeting to discuss the paper on this subject specially prepared for the Indian Institute of Culture by Dr Margaret T Hodgen Associate Professor of Sociology at the University of California The paper part of which had appeared in *The Scientific Monthly* for April 1951 under the title Karl Marx and the Social Scientists was read by Shri L Shankara Doraiswamy

In it Dr Hodgen criticized Marx as naive as a historian and vague and indefinite as a scientist Out of the wealth of available material on the history of man Marx had confined his illustrations in *Capital* almost entirely to England from the 16th to the 19th centuries He had reported no instances going against his theory of the evolution of human society from the prehistoric ancient Asiatic through the antique feudal and modern capitalistic forms to the dictatorship of the proletariat He had himself appealed to history so it was not unfair to demand that his account conform with the known facts He had assumed a few non literate cultures of today to conform to the earliest economic relations and declared the original society to have been a communal propertyless state His mere handful of ethnological facts was now repudiated by most ethnologists He had frequently referred to Asian cultures but ignored their diversity A perfectibilitarian and a follower of Hegel Marx had had a high purpose but his means were inadequate Instead of believing only in the possibility of advance he had accepted it as a law in nature

Shri C B Srinivasa Rao who opened the discussion contrasted the evolutionary type of Socialism with the revolutionary Socialism which was Communism In the

revolutionary stage there was no democracy but the Communist theory presupposed the gradual withering away of the State in the post revolutionary phase

Janab Haneef Jawaid dissented from Marx s view that all human development was determined by economic factors but said the truth of a theory did not depend on documentation and the labour theory of value was an important contribution He felt that the good qualities and achievements of Marxism had not been given credit in the paper

Dr L S Dorasami Honorary Secretary of the Institute, suggested that the speakers while contributing to the understanding of Marxian doctrine had got away from the paper s thesis As a student of biology he would suggest apropos of Marx s claim mentioned in the paper to have found confirmation of his theory in Darwin s book that few in that day had understood Darwin s theories on natural selection etc He felt that Dr Hodgen was justified in criticizing Marx s theory as weak in its scientific aspect

The Chairman agreed that it was the historical basis of Marxism which Dr Hodgen criticized but he felt that her criticism went too far Any author could be torn to pieces because any historical writing had to ignore the majority of the facts He had moreover written about 100 years ago and it was hardly fair to judge him by an ultra empirical historical standard His idea of facts was different He had not attempted a scientific history His method was entirely *a priori* No modern student of the subject could admit Marx s method as valid but he himself the Chairman said could not concede that India did not fit into the Marxian scheme It did since the coming in of capitalism

THE INDIAN INSTITUTE OF CULTURE

LIST OF PUBLIC LECTURES—ENGLISH 1951

Date	Title	Lecturer	Chairman	Attendance
1st January	Unesco Studies of Social Tensions	Dr Gardner Murphy	Dr M V Govinda my B SC M B B S D P M	182
4th	Negro Life and Culture	Dr Merze Tate	Dr L S Doras mi I C PH D	122
13th	Land Reclamation in the Netherland (with lantern slides and film)	Dr W C de Leeuw	Shri E V Ganapati Iyer B A M C S	07
16th	East and West Some Aspects of Historical Evolution	Dr Constantin Regamey	Prof N A Nikam M A	127
3rd February	On Human Understanding	Dr Paul A Schilpp	Prof N A Nikam M	168
6th	The Individual and the State	Prof A C Ewing F B A	Shri B P Wadia	123
8th	The Story of Gomate ara as Depicted in Kannada Literature	Sir T N Sreekantaya M A	Principal I S Dharane draya M A T	117
22nd	The Atom and After	Dr N R Sri iva a M SC PH D	Dr E G R ma h dr M SC H D	90
1st March	International Peace	M Elm re Philpott	Shr P I odanda Ra M A	118

Date	Title	Lecturer	Chairman	Attendance
15th March	N n Violence Theory and Pract ce	Prof K Anantharam ah M A	Principal I Sampathg n Rao M A	66
22nd	India in C mbod a (with lantern sl des)	Mlle Suzanne Karpeles	Dr B K Kottar M B B S	83
24th	Indian Influence in t e Khmer Ki gdom (with lantern sl des)	Mlle Suzanne Karpeles	Rajadharmapras kta Shr A S R Chari B A B L	98
26th	Sociological Educat on n Mode n Democracy	Dr Wolmer Clemmensen PH D	Shri K Guru Dutt B M C S	76
27th	The Need for a World Ideal	Mrs Caresse Crosby	Sh i R Balasubramaniam B A B L	105
7th Apr l	The U S Go ernment s Internati nal Ex hange of Persons Prog amme	Mr Wayne M Hartwell	Shri P Kodanda Rao M A	125
12th Apr l	Bernard Shaw and Pol t cs	Prof A N Moorthy Rao M A	Shri C B Srinivasa Rao M A B L	80
19th	The Ch llen e to God from G e k and English L t erat re	Shri L S Se hagir Rao M A	Prof N A Nikam M A	70
3rd May	Contemporary Philosophy n the Ea t	Dr P Nagaraja Rao M A D LITT	Dr D Gurumurti M A PH D	115
5th	Contemporary Philosophy in the We t	Dr P Nagaraja Rao M A D LITT	Sah t ylankara Shri K S Naga ajan B S	77

Date	Title	Lecturer	Chairman	Attendance
10th May	Brit sh C lo al P li y T day	Mr J A Borron	Sh i P Koda da Rao M A	75
19th	A Plea fo Integrated Living	D S K mesam H N D SC I E (Ind) E (HONS)	Shr P I odanda R o M A	85
24th	Th N ture of I te y D l gl t	Sa k itav sh rada Shri S Ra achand a R o M A	Dr T M P Mahade n M A PH D	118
28th	Philosophy nd M dic n	D Berna d Ph ll ps	Dr M V Go ind s amy SC M B B D M	1 5
5th June	Rec t T d n Am can Edu at n (th r n tern l d s)	D Chr s A D y n	P of B R Se l ach D SC	160
7th	Ph l opl y as Darsa a	D T M P Mah d v PH	Sh K Gu u D tt A M C	163
9th	St g I roduct on f r Ama te	M s I B lle (M G P Al nde)	Sh G S Ullal M A L	133
11th	T me d M s (w th m al Il st ati)	Pand t N ay a Ra B C LIT	V dyabhush n Sh D K Bh d aj	82
18th	Yant s o M cl ani i C ntr ce Ancient India	D V Ra hava M PH D	Pr f D D I ambi	1 2
1,th	The S cial Play n S nsk t	D V Ra ha M A PH D	P of N S N S stry M D LITT	114

Date	*Title*	*Lecturer*	*Chairman*	*Attendance*
21st June	The Influence of the Greek and Latin Class cs on Eng l sh Literature	Mr S C G Bath O B E	Prof P K Venkata Rao M A	125
23rd	The C tizen of Tomorro v	Mr Just ce A S P Ayyar M A BAR AT LAW I C S F R S L	Mr Just ce B Vasudeva murthy B A LL B	00
3rd July	The Study of Modern Indian History	Dr Holden Furber	Shri P I odanda Rao M A	94
5th	A ian Studies in the United States	Dr Holden Furber	Prof N A Nikam M A	109
9th	The Indian Ideal of Free dom of Thought	Dr M Hafiz Syed M A PH D D LITT	Prof A N Moorthy Rao M A	75
19th	R l g ous Education n the Secular State	Shri K Guru Dutt B A M C S Prof N A N kam M A Dr D Gurumurti M A PH D	Shri D V Gundappa M A	120
23rd	Royal Charters n A ient Ind a (w th photo raphs)	Dr B Ch Chhabra M A M O L PH D (Leyd)	Shri T N Sreekantaya M A	120
24th	L ttle Known Poets in the Sanskrit World	Dr B Ch Chhabra M A M O L PH D (Leyd)	Dr M V Govindaswamy B SC M B B S D P M	135
23rd August	Jainism A Universal Re l g on	Principal K S Dharanen dra ya M A L T	Shri B P Wad a	80

Date	T tle	Le tur	Ch ir n	Attendance
28th Aug st	Phases of Ind an Dancing (with dem nstrations)	Shrimati R g ni De i	Dr N S N Sastry M A, D LITT	300
3rd Septembe	Ch ldren I —H w Do We Lea n About O Ch ldren?	Dr M V G vind sw my B SC M B B S D P M	Shr B P W dia	95
6th	Prob b tion *vs* Excise	Shr P Kodanda Rao M A	Shri B P Wad a	100
10th	Ch ldr n II —The Home of th Child	Dr M V Gov da w my B C M B B S D P M	Shri B P Wad a	91
11th	America and Ind a	Mr St nley R Ch rtra d	P of B R Seshachar D SC	182
17th	Childr n III —The School of the Ch ld	Dr M V Gov ndaswamy B SC M B B S D P M	Shri B P Wadia	91
20th	Carlyle and Vedanta	Shri D A S bba Rao M A	Sh i L S Seshag i Rao M A	75
25th	Ch ldren IV —The Won de l d of Children	Dr M V G indaswamy B SC M B B S D P M	Shri B P Wadia	100
27th	A c ent Ir n of Zoroaste d Takl mak n (Th Gob Des t) (with lan tern l des)	R j e ap a akta Shr R N Mi a B E A M I C E	Shri B P Wadia	90
29th	Child n V —Ch ld en in Wande land	Dr M V Go ndaswamy B SC M B B S D P M	Shri B P Wad a	108
11th October	Measures to Inc a e Food Producti n in I d a	Dr Cl fford C Tayl r	Shri D V Gu dappa M A	120

Date	Title	Lecturer	Chairman	Attendance
13th October	S itzerland Her Pol t cal and Cult ral I atri iony (with films)	H s Excellency Dr Arnin Da ml r	Shri B P Wadia	250
15th	Maste p es of Ind n Painting (w th lanter slie)	Prof O C Gangoly	Dr B I I ottar M B B S	140
16th	Indian Sculpture (with lanter sl les)	Prof O C Gangoly	Dr N S N Sast y M D LITT	140
18th	Theories of Ind an Art	Prof O C Gang ly	Shri B P Wadia	150
29th	Th Med at Funct on of Iunda Cu tomary La v	Dr Dorothy M Spencer	Dr M V Go ndas amy B SC M B B S D P M	1 5
1st No ember	Reconc l at on Between La t and W t	Shr T L Kantam B A BAR AT LAW	Shr K Guru Dutt B A M C S	120
8th	Structural Economy of So th East As a w th Spec ial Refer nce to India (wit lant n sl des)	Dr S Kames m HON D SC M I E (Ind) M E (HONS)	Shri S H Lakshm nara s ppa B B E M I E (Ind) B ARCH	110
12th	Penal Reform	Dr Walter C Reckl ss	Prof P Shiva Shankar B A LL B	150
22nd	Ar Freedom and Justice Incompat ble ?	Sh i P M S Pinto B A LL B Janab C Abdul Nabi B A LL B Dr N S N Sa try M A D LITT Shr P Kodanda Rao M A	Dr M N Mahadevan I B B S L R C P M R C S	200

D te	T tle	Lect er	Chair nan	Attendanc
29th Nov mber	Pop lation Problem	Shri P H Kri lna P o M A M C S	Rajakaryapr sakta Shri Masti Venkatesa Iy ngar M A	190
6th December	W lt Wh tm n I o t of Demo acy	D Ralph L P rc ll	P of A N M orthy Rao M A	140
11th	Psych o-a lys s T day	I rof W M ye Gross M D F R C P	D M V Go indas amy C M B B S D P M	214
13th	The Soci logy f Culture	M L on rd M Schiff t A	Pr f V Sita am ah M A	130
15th	Th Co- p ative M e m nt	Mr Rol ert J B tl r	Sh i R Rama l and a Rao Bhombo e B c	78
17tl	I l c of I t st i I dia (w th hil tion f ph to graph)	Shri B V S da ja Iyengar	D B K kott r M B B S	110
27th	Th l l c of tl e U i lty in Mod rn E l at on	P of J T Chr t	I n pal L Rama Rao M A F G S	270
29th	Bl ata Natyam and Katl kali (with d mon stratio s)	Sl r mati L ela Bh ka ah B A (H NS)	Dr L S Doras m M SC PH D	370

UNESCO STUDIES OF SOCIAL TENSIONS

1st January 1951

This lecture which Dr Gardner Murphy of the College of the City of New York gave at the Institute under the Chairmanship of Dr M V Govindaswamy Superintendent of the Mental Hospital Bangalore was published in *The Aryan Path* for May 1951

NEGRO LIFE AND CULTURE

4th January 1951

Dr Merze Tate Professor of History Howard University Washington D C and a Visiting Professor at the Visva Bharati Santiniketan lectured at the Indian Institute of Culture under the chairmanship of its Honorary Secretary Dr L S Dorasami She sketched the historical economic and social background of her people in the United States and described at some length the habits and manner of living of lower class middle class and upper class Negroes Education was greatly stressed in the two upper clas es though material prosperity was prominent among the aims In spite of having many good friends among the white race Negro Americans had won their way against heavy odds the resulting self dependence and self respect compensating to some extent for their inferior status In response to a request from the audience Dr Tate sang a few Negro Spirituals including Swing low sweet chariot and All God s chillun got shoes to the great appreciation of the audience

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LAND RECLAMATION IN THE NETHERLANDS

13th January 1951

The lecture on this subject by Dr W C de Leeuw Dutch Delegate to the Indian Science Congress presided over by *Shri E V Ganapati Iyer Special Commissioner* (now Chief Secretary) to the Government of Mysore was illustrated not only with lantern slides but also with a documentary film depicting graphically the spectacular battle against the sea which the Dutch people have waged with success Though dikes date back several centuries and windmills have helped to drain off the surplus water it is chiefly in this century that large scale machinery and Diesel driven pumps have won the greatest triumphs in closing the Zuider Zee to the ocean tides as Dr de Leeuw very interestingly showed

In his closing remarks Shri Ganapati Iyer brought out the vast land reclamation problems of India problems posed not only by floods but also by jungle encroachment etc He pointed out the need for emulating the Dutch in their spirit of collective responsibility continuous joint effort resourcefulness and *inflexible perseverance* if the nearly 100 million acres of cultivable waste land in India were to be brought under the plough

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EAST AND WEST
SOME ASPECTS OF HISTORICAL EVOLUTION

16th January 1951

This lecture given at the Institute by Prof Constantin Regamey Professor at the Swiss Universities of Lausanne and Fribourg under the chairmanship of Prof N A Nikam was published as Transaction No 6 of the *Indian Institute of Culture*

ON HUMAN UNDERSTANDING

3rd February 1951

Dr Paul A Schilpp Professor of Philosophy at the Northwestern University Evanston Illinois U S A and Editor of The Library of Living Philosophers Inc lectured on this subject under the chairmanship of Prof N A Nikam of the Maharani s College Bangalore Dr Schilpp brought out the duty of philosophers to attempt solutions of the problems of human relations These depended not only on improving the human lot and upholding human dignity but also on promoting mutual understanding through (1) weeding out superstitious notions in ourselves and (2) recognizing human brotherhood above distinctions of creed race colour and sex An actual brotherhood might be far in the future but a world government would be a step towards it and would prevent irresponsible nationalism from hurling the race to self destruction

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THE INDIVIDUAL AND THE STATE

6th February 1951

Dr A C Ewing F B A Professor of Philosophy at Cambridge University speaking on this subject under the chairmanship of Shri B P Wadia contrasted the totalitarian and democratic points of view the latter demanding the largest measure of freedom for the individual consistent with others rights The individual ought to be prepared to sacrifice himself for the common good but the totalitarian state took the position that *who* was to be sacrificed must be left to the experts

Freedom was surrendered when it was left to the experts to determine not only means but also ends In a democracy the vote gave the individual some control over the ends to be sought One of Professor Ewing s strongest points was that free speech was of value not only to the individual but

also to the country as without it citizens of intelligence initiative and responsibility could hardly be produced

THE STORY OF GOMATESWARA AS DEPICTED IN KANNADA LITERATURE

8th February 1951

The traditional account of the original of the colossal statue of Gomateswara at Shravanabelgola as found in the *Mahapurana* of the Jains was given in this lecture by Shri T N Sreekantaya under the chairmanship of Shri K S Dharanendraiya Principal of the Sri Jayachamarajendra Sanskrit College Bangalore This majestic figure carved out of solid rock and about 57 ft high dates from the 10th century Its pure and serene face is the artist s conception of Bahabalu a son of the first Jain *Thirthankara* and the brother of Bharata The latter a King of insatiable ambition had tried to force Bahabalu to acknowledge his supremacy but had failed in every trial of strength to overcome him The story was that of Bahabalu s voluntary relinquishment of his kingdom to his brother and his attainment of the final goal after prolonged meditation and of Bharata s over coming of his own ambition This was Pampa s version a later writer had varied it but both versions had a rich ethical content

THE ATOM AND AFTER

22nd February 1951

Dr N R Srinivasan of the Department of Metallurgy in the Indian Institute of Science lectured under the chairmanship of Dr E G Ramachandran of the same Department on the process and results of atomic fission and combination The lecturer described the various types of atom bomb the plutonium or uranium bomb used on the

Japanese cities the hydrogen bomb and the still more devastating cobalt bomb on which scientists are now working The explosive effects of the conversion of a certain quantity of matter into energy either by splitting the atom or by bringing about as in the hydrogen bomb the combination of a number of hydrogen atoms into an atom of helium were disastrous More important however were the radioactive effects which continued invisibly affecting and destroying living tissues The cobalt bomb would be a hydrogen bomb coated with cobalt the particles of which would remain radioactive for years perhaps

Wars bred more wars the verdict of history was against the idea of preventive war but the sense of nationalism was so strong that national security was put ahead of human well being

INTERNATIONAL PrACE

1st March 1951

Mr Elmore Philpott a journalist of Vancouver Canada who had worked there for Indian independence lecturing under the chairmanship of Shri P Kodanda Rao of the Servants of India Society analyzed first the historical background of the present situation traced the rise of nationalism and pointed to its threat to world peace It had once served a need but today the country s mandate and dutv to humanity might pull the individual in different directions The importance of India for world peace was great standing as she did outside the two power blocs But there was a real deterrent to war today in the attitude in all countries of the people themselves War today was not between armies only but total war and no nation could be sure what its people would do in the event of a war other than a war in national defence

NON VIOLENCE THEORY AND PRACTICE

15th March 1951

Prof K Anantharamiah lecturing under the chairmanship of Principal K Sampathgiri Rao of the National College said that non violence simple in definition but complex in practice had been exercising the Indian mind for centuries Its right understanding was vital if catastrophe was to be avoided by the modern world Fear was the root of violence *shed fear and hatred was also shed Then there was* real bravery reluctant to use force The Greek tragedies showed how revenge bred revenge until someone broke the cycle of hate

Non violence had its limitations however Success in using it depended on others being reachable by moral force Professor Anantharamiah praised Britain s unprecedented magnanimity in bestowing freedom on her largest possession *Force sometimes had to be used but without malice but* only non violence in international affairs promised the salvation of the world today

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INDIA IN CAMBODIA

22nd March 1951

In this lecture given under the chairmanship of Dr B K Kottar *Associate Editor of Mysindia Mlle Suzanne* Karpelès a French anthropologist who has founded Buddhist institutions in Cambodia and Laos dealt with the present day life in Cambodia It follows she explained the old pattern with modifications such as the substitution of an umbrella of yellow cloth for the Buddhist monk s ancient one of palm leaf and of a vacuum flask for his old water filter At the cremation place the Buddha s words about the transience of life are chanted The King sprinkles flower scented water over the old Khmer statues of Brahm

inical deities on one day and over a statue of the Buddha on the next and the ordinary folk likewise perform similar ceremonies Mlle Karpeles told some charming stories from Cambodian folklore and showed slides of the Cambodian court dances with their delicate grace and Indian *mudras* India is she said for Cambodia as for Laos the land of the Buddha whence they have received spiritual treasures and India could play a great part in these Eastern lands by revivifying her ancient culture and electrifying them into renewed activity

INDIAN INFLUENCE IN THE KHMER KINGDOM

24th March 1951

Mlle Suzanne Karpelès lecturing under the chairmanship of Rajadharmaprasakta Shri A S R Chari a Retired Judge of the Mysore High Court described the history of the ancient Khmer Kingdom now modern Cambodia and its culture It had reached its zenith with the construction in the 11th and 12th centuries A D of the magnificent Angkor Vat That temple many fine photographs of which were shown with the epidiascope depicted in its carvings scenes from both Hindu and Buddhist mythology the two religions having flourished side by side in Khmer without friction The Mahayana Buddhism of the early period had given place to Buddhism as found in Ceylon Burma and Siam The French Research Institute was largely responsible for bringing to light the glories of the vanished Khmer Kingdom

SOCIOLOGICAL EDUCATION IN MODERN DEMOCRACY

26th March 1951

Dr Wolmer Clemmensen Secretary of the Danish India Society of Copenhagen lecturing under the chairmanship of

Shri K Guru Dutt Director of Public Instruction in Mysore emphasized the need of teaching the masses to think for themselves Lest they should passively accept domination they had to be taught to practise real democracy to take care of the precious gift of freedom Sociology taught on a wide scale would bring home to the people their prejudices intolerance and resistance to change and so help them to objectivity not only in matters of daily life but in larger issues thus promoting tolerance and justice The Danish Folk School Movement offered a pattern for the teaching of democratic ideals and the arousing of social mindedness to which collective sociological research as well as teaching had a contribution to make

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THE NEED FOR A WORLD IDEAL

27th March 1951

Mrs Caresse Crosby Founder of Women of the World Against War *brought out the need of a world ideal of* world citizenship in this lecture under the chairmanship of Shri R Balasubramaniam Retired Sub Judge (Madras) The people of good will all over the world should get together Mrs Crosby had published the literature of the world citizenship group started in Paris a couple of years ago It had made some progress in Southern France and in Italy where the World Government groups would meet in April She had hopes for work with women and advocated each country having a woman as Peace Secretary She favoured adult as well as student exchanges between countries etc India as a new nation could strike out new lines and adopt new ideas

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THE U S GOVERNMENT S INTERNATIONAL EXCHANGE OF PERSONS PROGRAMME

7th April 1951

Mr Wayne M Hartwell Cultural Affairs Officer of the United States Information Service Bombay brought out in this lecture under the chairmanship of Shri P Kodanda Rao of the Servants of India Society the importance of international exchange of persons for international understanding and the well being of the various countries Under the Fulbright Act he explained about 70 80 Indian students could go annually to the U S A and both students and professors from the U S A could come to India The leader specialist exchange plan under the Smith Mundt Act had first brought Mr Norman Cousins to India and 40 eminent Indians would go to the United States for three months He mentioned the several mimeographed bulletins distributed by the U S I S in India and its *American Reporter* and referred to a plan to print here Indian editions of needed books thus ensuring more employment in India as well as cheaper prices

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BERNARD SHAW AND POLITICS

12th April 1951

Professor A N Moorthy Rao lecturing under the chairmanship of Shri C B Srinivasa Rao began with a picture of the romantic optimistic and mug Victorian attitude to life which Shaw had set himself to breaking down Repeatedly in his plays Shaw had exposed the control of government by big business and the hollow pretences of the politician with his ignorance and party spirit and fine speeches fooling the masses of blind followers He had believed that progressive evolution would eventually bring man to a higher level but had no constructive suggestions for making

people more mature here and now beyond proposing to increase the span of life to 300 years or so!

THE CHALLENGE TO GOD FROM GREEK AND ENGLISH LITERATURE

19th April 1951

In this lecture presided over by Prof N A Nikam Shri L S Seshagiri Rao Lecturer in English in the Central College dealt first with the Greek dramatists Æschylus had showed the Gods as evolving learning from their blunders but also had depicted the implacable justice of law Sophocles had agreed that the sinner never escaped suffering but showed that sometimes the innocent suffered too it was all for discipline Euripides ironical praise of the Gods had proved his disbelief in them

Marlowe s *Dr Faustus* had shaken the ordinary notions of God and justice For Marlowe as for Spenser Keats and Shelley Beauty was the object of faith Keats had equated it with Truth this poets religion had been continued in Bridges and Brooke In *Prometheus Unbound* Shelley had showed Zeus strong only through man s weakness when he had forgiven Zeus Prometheus had been released Hardy had showed suffering inevitable for the individual but serving a universal purpose Shaw s Life Force he had showed would master man unless man conquered nature

Such had been some of the ways in which great thinkers had met the challenge of the God idea

CONTEMPORARY PHILOSOPHY IN THE EAST

3rd May 1951

Dr D Gurumurti presided at this lecture in which Dr P Nagaraja Rao Professor of Philosophy in Gujarat College Ahmedabad dealt with two types of contemporary Indian

philosophers the ashram type and the university type classifying Sri Ramakrishna and Vivekananda Sri Ramana Maharishi and Sri Aurobindo in the first category and dealing with Dr Radhakrishnan principally in the second They were all in line with the Adwaita Vedanta of Sankaracharya though the last two mentioned had modified somewhat the insistence on all worlds being *mayavic* maintaining that although illusory they were pervaded by Reality even when all beings were merged in the Absolute something remained the higher ego purged of its limitations Ramakrishna had followed Sankara while allowing other minds to follow their own path He named also followers of other lines of thought G R Malkani Prof A R Wadia and Tilak with his stress on Karma Yoga In the East however philosophy had traditionally admitted the possibility of spiritual realization beyond the level of intellect

CONTEMPORARY PHILOSOPHY IN THE WEST

5th May 1951

Dealing with Western philosophic trends under the chairmanship of Shri K S Nagarajan Prof P Nagaraja Rao classified them as principally Logical Positivism in Britain Existentialism on the Continent Naturalism and Emergent Evolutionism in America There was also a strong group of Christian dogmatists such as Carl Barth and Dr Schweitzer and there were the Western Vedantists of Hollywood Huxley Isherwood etc Logical Positivism stressed semantics precision in terminology with an empiricism confined to the material plane whereas Indian philosophers were empiricists on the spiritual plane as well as were also the Western mystics Existentialism represented a rebellion against regimentation and the reassertion of the value of the individual Huxley had all the Western empiricists against his metaphysics

BRITISH COLONIAL POLICY TODAY

10th May 1951

Mr J A Borron of the British Information Services Madras speaking under the chairmanship of Shri P Kodanda Rao of the Servants of India Society showed that the old idea of Colonies as feeders of the home country *had given place to the recognition of responsibility for* Colonial development Large sums were now being ap propriated for Colonial agricultural technical housing and other types of development The aim politically was to raise living and educational standards and to train the people for autonomy though progress towards it was slow He concluded by referring to the advantages of Commonwealth membership The advantages of voluntary union of self governing units within the Commonwealth were mutual and the greater their number the better was it for world peace

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A PLEA FOR INTEGRATED LIVING

19th May 1951

Dr S Kamesam a *well known worker along nature* cure lines pleaded in this lecture under the chairmanship of Shri P Kodanda Rao of the Servants of India Society, for the integrated life Science since the day of Bacon had been serving—and stimulating—material wants creating a monster which required to be *fed at humanity s co t e g* the scale of armament production and the prostituting of scientific skill to destructive ends

The lecturer saw mass production as largely responsible for our economic troubles as unnatural living—artificial fertilizers canned foods harmful medicines—was largely responsible for wide spread disease Nervous diseases showed the lack of integration between mind feelings and body due to high pressure living The remedy was to

reduce the pressure follow ethical standards and relax observing the simple laws of healthy living which he suggested might well be propagated by Institutes for Integrated Living

THE NATURE OF LITERARY DELIGHT

24th May 1951

In this lecture presided over by Dr T M P Mahadevan Professor of Philosophy in the University of Madras Samskritavisharada Shri S Ramachandra Rao Lecturer in Sanskrit at the Central College Bangalore gave a masterly presentation of the classical Indian theory of æsthetic enjoyment The appeal of a play or a poem depended partly on the proper blending of the predominant sentiment the descriptive passages and the accompanying moods but the quality and extent of the spectator s or the reader s background of experience was also an important factor The particular characters in a great play like *Shakuntala* seemed soon to give place to general types with one of which the spectator could identify himself

Rasa or literary delight he showed by analysis not to be due to any causal relationship to suggestion to revelation to inferential knowledge or to verbal cognition but to be transcendental and inexplicable In the spectator the quality of *sattva* is predominant his mind is controlled But he quoted Kalidasa s analysis of literary delight showing that it implied such delight to be inferior to the absolute bliss resulting from the knowledge of Brahma—the *Brahmananda* of the Upanishadic thinkers

PHILOSOPHY AND MEDICINE

28th May 1951

The lecture on this subject by Dr Bernard Phillips Head of the Department of Philosophy of the University of

Delaware in India as a Research Scholar at the Benares Hindu University was given under the chairmanship of Dr M V Govindaswamy It has been published in two instalments in *The Aryan Path* for September and October 1951 and as Reprint No 7 of the Institute

RECENT TRENDS IN AMERICAN EDUCATION

5th June 1951

Dr Chris A De Young Dean of the Graduate School Illinois State Normal University a lecturer in India under the Fulbright Act stationed at the Central Institute of Education University of Delhi gave his illustrated lecture on this subject under the chairmanship of Prof B R Seshachar Central College Bangalore He spoke of how highly decentralized the administration of education in America was and of its democratic control of the secular education in all public supported schools and of the em phasis on learning to do things with the hands of which he was sorry to find so little yet in India where he had taught years ago examinations were still over emphasized he found He stressed the influence of the home in education as also the need of child understanding and guidance He would have schools library centred Apropos of religious education Dr De Young said that religion could not be taught it could only be caught and a true educator by the influence of his own life and spirit would give the necessary spiritual quickening to his pupils

PHILOSOPHY AS DARSANA

7th June 1951

Under the chairmanship of Shri K Guru Dutt Director of Public Instruction of Mysore State Dr T M P Maha devan the Head of the Department of Philo ophy of the

University of Madras traced first the history of Western philosophy from the 16th century when freeing itself from theology philosophy had begun to become the handmaid of science Logical Positivism denying all validity to meta physics had been its final product

Eastern philosophy by contrast was *darsana* a view of reality by means of a transcendental experience The goal in the East was not only a view of life but a way of life There were logical systems in India such as *Nyāya* and Buddhism and *Purva mimamsā* might be considered a kind of pragmatism but pragmatism had not taken root in India The test of philosophy was realization immediate experience of Reality which was possible because Reality was not other than ourselves

STAGE PRODUCTION FOR AMATEURS

9th June 1951

Miss Irene Buller (Mrs G P Alexander) of the London stage lecturing on this subject under the chairmanship of Shri G S Ullal not only gave many hints for the success ful amateur production of plays but also imparted some thing of her own enthusiasm for the importance and the possibilities of the amateur stage She brought out the need to consider the talent available in choosing the play to find the best producer possible and give him full control to fill in the background by studying the characters and their setting to identify oneself with the part to take the work seriously and to divide the tasks among the members of the company with due attention to the audience s con venience and pleasure The pointers given ranged from clothes good carriage and keeping the eyes up to careful listening by the actors and conscientious alertness in the prompter Please keep the stage alive a vital part of the world you live in !

TIME AND MUSIC

11th June 1951

Pandit Narayana Rao lecturing under the chairmanship of Vidyabhushan Shri D K Bhardvaj said that music was *more than an expres ion of the emotions and higher senti* ments through the medium of ound it was the expression of the divinity in man But it had many levels from the most metaphysical the Sound the Word by which the uni verse was created down to the physical Modern cience did not understand the flow of time and how the different times of day produced different moods or s ates of consci ousness due to the attunement of man with Nature The ancient Rishis had recognized this relation hip and said that *only certain ragas appropriate to each time of day should* be played then The lecturer described the various *ragas* with their predominant notes and their intended effect demonstrating the twilight *ragas* with vina accompaniment

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YANTRAS OR MECHANICAL CONTRIVANCES IN ANCIENT INDIA

18th June 1951

This lecture by Dr V Raghavan Head of the Depart ment of Sanskrit in the *University of Madras delivered* under the chairmanship of Prof D D Kosambi Professor of Mathematics at the Tata Research Institute Bombay has been published as Transaction No 10 of the Institute

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THE SOCIAL PLAY IN SANSKRIT

19th June 1951

Dr V Raghavan Head of the Sanskrit Department in the University of Madras gave this lecture at the Institute under the chairmanship of Dr *N S N Sastry The lecture* has been published as the Institute s Transaction No 11

THE INFLUENCE OF THE GREEK AND LATIN CLASSICS ON ENGLISH LITERATURE

21st June 1951

This lecture by Mr S C G Bach Regional Representative of the British Council at Madras was given under the chairmanship of Prof P K Venkata Rao of St Joseph s College Bangalore Mr Bach sketched first the content of Greek literature from Homer to its peak in the 5th century B C the Roman classical literature having been modelled on the Greek The classical idea had been characterized by objectivity or impersonality humanism the exaltation of reason symmetry and simplicity All literary forms were Greek though perhaps they were basic and the Greeks had only developed them

The influence of the Greek and Roman classics on English had grown from the Norman Conquest affecting the language as well as the current of thought Shakespeare had made the classical culture completely his own The Renaissance era of expansion had been succeeded by the Augustan with its greater emphasis on classical forms Even today in our day of industrialism and scientific expansion the classical tradition persisted to some extent and bade fair to revive Even modern writers could not get away from the myths which whether historically based or enshrining philosophical or natural truths touched upon issues of permanent importance to man

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THE CITIZEN OF TOMORROW

23rd June 1951

Mr Justice B Vasudevamurthy of the High Court Bangalore presided at this breezy address by the well known writer and humorist Mr Justice A S P Ayyar of the Madras High Court Mr Ayyar started on the theme of the essential oneness of humanity and the need for

shedding insularity and becoming citizens of the world The citizen of tomorrow would have to shed his separative tendencies Man he said had in him the god as well as the animal and the intelligence to choose between *dharma* and *adharma* right and wrong He touched on the secular state not being an iconoclastic state each was free to follow the religion of his choice All religions had their messages and these did not conflict The ideal was the well being of the world Heaven was not some far away place but had to be brought down on earth He advocated doing away by education with rigid castes one law for all people and economic sufficiency for all His points were interspersed and illustrated with many witty anecdotes in the lecturer s characteristic vein

THE STUDY OF MODERN INDIAN HISTORY

3rd July 1951

Dr Holden Furber As ociate Professor of History at the University of Pennsylvania in India as a Fulbright scholar lectured under the chairmanship of Shri P Kodanda Rao of the Servants of India Society The biographer of Henry Dundas Viscount Melville Dr Furber had been greatly interested in the history of India under the East India Company Much of 17th century Indian hi tory he de clared lay buried in the records of the East India and Dutch India Companies but was accessible either in London the Hague or New Delhi He hoped that some young Indians would take up the research The private records and diaries of educated Indians perhaps still in their families was another potential source From 1650 to 1830 Englishmen in India had entered into the life of the people many had engaged in research and left materials for future historians From 1830 1885 English had been widely introduced Indian ways had been looked down

upon and Western ideas gradually assimilated From 1885 when the Indian National Congress was born Indian history had come to be written also by Indians but there was room for much more attention on their part to the modern period

ASIAN STUDIES IN THE UNITED STATES

5th July 1951

The past the present and the future of Asian Studies in the U S A were discussed by Dr Holden Furber in this lecture over which Prof N A Nikam of the Maharani s College Bangalore presided Elihu Yale had been Govern or of Madras and the great New England thinkers had con tacted Indian philosophy but William D Whitney at Yale and Charles Rockwell Lanman at Harvard had been pioneer American Sanskritists Today South Asian studies un known before 1920 were offered by several universities with funds derived partly from Rockefeller and Carnegie Foundation grants They were taken advantage of chiefly by graduates so far Many of the universities and colleges offered lectures in this field and several of the larger univer sities specialized in particular regions There were however at present not more than 200 experts on Asian subjects in the U S A Dr Furber made several suggestions by which their number could be greatly increased in the near future —seminars at which foreign lecturers could be welcomed the spreading in America of books published in India and the possible establishing of an American Academy similar to those in Rome and Athens upon Indian soil to be open to Indian as well as American students

THE INDIAN IDEAL OF FREEDOM OF THOUGHT

9th July 1951

Prof A N Moorthy Rao presided at this lecture by Dr M Hafiz Syed Retired Professor in the Oriental Department at the University of Allahabad The lecturer urged returning to the ideals of Indian philosophical thought From *Rig Vedic* times on there had been tolerance in ancient India Asoka was not the only ruler to honour all sects However great the social restrictions intellectual life had remained free The demand for freedom was innate in man If we thought wrongly time would show us our errors What we thought did affect us enormously because as a man thinks so he becomes but no one was master of another s thought Today the spirit of man had outgrown the old forms dogmas were obstacles and had to be broken the lecturer declared The end of education he said was to transfer authority from the without to the within to the immortal Inner Ruler The recognition of Brahman as all was the Magna Carta of intellectual freedom

RELIGIOUS EDUCATION IN THE SECULAR STATE

19th July 1951

Shri D V Gundappa President of the Gokhale Institute of Public Affairs Bangalore presided at the symposium on this subject

Shri K Guru Dutt Director of Public Instruction in Mysore State who spoke first said that secular meant only that the State was not narrowly religious The British policy of non interference with religion had so far governed though the University Commission Report had recommended study of the lives of great religious leaders and of great religious books as also some of the central problems of religion

The Central Board of Education at its meeting in Mysore in 1945 6 had decided religious instruction to be the function of the home and the religious community The State left the individual free Gandhiji had favoured a secular State but had felt that the educated classes needed to revert to the ancient traditions Morals Shri Guru Dutt felt would deteriorate without a religious ideal The example of the elders was very important in teaching religion as a way of life

Prof N A Nikam of the Maharani s College Bangalore questioned whether the universities could teach virtue although they could teach comparative religions The secular State he said being based on an ideal of religious liberty was really on a religious basis itself for all its secularity

Dr D Gurumurti Retired Principal of the Madanapalle College defined the Secular State in terms of religious tolerance rather than of mere neutrality Man he said was a soul possessing a body but the spirit in man was forgotten in educational matters The youth of today lacked reverence because education was turned only towards preparation for earning a livelihood He suggested a system of moral or religious education from the primary stage onward which would cultivate a spirit of reverence and a sense of the Divine while bringing out the universality of the doctrines of all the great religions Viewing the majesty of nature or the creative work of man would help but the example of the teacher could best impart religion teaching it as a form was useless The difficulty was in getting qualified teachers

The Chairman stressed the difference between Religion as a search for truth reverence for Life the sensing of the Mystery and the Eternal Verities holiness and practice of the great virtues—and the separate religions in which there was conflict Each could follow whichever of the latter he liked but all should follow Religion The State and Religion, he said were like the *Pravritti* and *Nivritti Margas* the

one going out and the other the way of return The State had moral functions but should control the exterior where as Religion should feed the interior

Citizens had to learn to be good neighbours The schools could teach great poetry art and music and the history of all peoples but not religions with a small r these would receive their corrective from cultural bodies like the Indian Institute of Culture The great mystics everywhere and the great moralities should be taught as also such books as lead to holiness

The world today the Chairman felt needed the Indian attitude of tolerance

ROYAL CHARTERS IN ANCIENT INDIA

23rd July 1951

Dr B Ch Chhabra Epigraphist to the Government of India illustrated his lecture with a charter consisting of strips of engraved copper plates which were perforated and fastened together with the King s seal He also passed among the audience photographs of other such charters and inscriptions He explained the immense value of these title deeds to historians for what they yielded of description of ancient social customs etc He also described the interesting ways in which these charters, in Prakrit or Sanskrit, with parts in the local tongue found their way to the Epigraphist s office Though these charters recorded a gift of land or of a township from the King yet they sometimes had great literary value

The lecture was under the chairmanship of Shri T N Sreekantaya

LITTLE KNOWN POETS IN THE SANSKRIT WORLD

24th July 1951

This lecture delivered by Dr B Ch Chhabra Epigraphist to the Government of India was presided over by Dr M V Govindaswamy It appeared in *The Aryan Path* for September 1951 under the title Poetry in Sanskrit Inscriptions

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JAINISM A UNIVERSAL RELIGION

23rd August 1951

Shri K S Dharanendraiya Principal of the Sri Jayachamarajendra Sanskrit College Bangalore lecturing under the chairmanship of Shri B P Wadia brought out the broad tolerance of Jainism which leaves each free to follow his own path It recognizes seven different points of view all necessary but rejects blind faith The tradition of Jainism is claimed to go back to the highest antiquity The soul is immortal and was originally pure but has been caught in the ocean of *Samsara* from which it has to work its way back to become one with the highest *Deity* by repeated lives on earth in which the enjoyment or suffering is self earned The perfected man the *Thirthankara* is the crown of existence

The strongest point of Jainism the speaker brought out is its ethics *Ahimsa* being its chief doctrine There are however separate codes of conduct for householders and *Sannyasis*

The Chairman brought out in concluding that the contribution of Jainism was not merely negative harmlessness but also the positive doing of kindness the very name of the Jain Teacher Mahavira who had been a contemporary of the Buddha meant great man of energy *Ahimsa* he called the non violence of the strong

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PHASES OF INDIAN DANCING

28th August 1951

Shrimati Ragini Devi began her lecture with a reference to the importance of the gesture springing from inner feeling this being what distinguished the Indian dance from the European dance where physical form and rhythm were stressed The gestures from which expansive movement unfolded had been formalized with them went the cadence of the body and movements of eye and hand

Though the Indian dance had started with ritual and invocation it also dramatized the epic stories covering all phases of human life The lecturer demonstrated many *mudras* symbols for space a fish an elephant a lotus etc portraying a Radha Krishna episode and with the accompaniment of veena and voice the ten Avataras depicting each characteristically Other short dances were also demonstrated

Her lecture was confined to classical dancing leaving folk dancing out of account She hoped that the survival of the old dance forms however such as the variations of Kathakali in South India could be assured in the lifetime of those who still retained the cultural tradition fast dying out in some places She believed that the dances though about Gods and Goddesses could be adapted to present day life there was much mirth and fun in them The epic stories moreover covered all the incidents of life and could be adapted to modern conditions

Shrimati Ragini Devi compared the various forms of the dance in India remarking that the Tandava dance was more a matter of sculptural poses than of the dance proper

Dr N S N Sastry who presided considered that the art of the dance was a spontaneous expression of human emotion finding expression in religious forms but not

arising from them He mentioned the Tandava and Nata raja dances however as having a deep symbolical meaning

CHILDREN

I —HOW DO WE LEARN ABOUT OUR CHILDREN?

3rd September 1951

In this first of five lectures by Dr M V Govindaswamy Superintendent of the Mental Hospital Bangalore under the chairmanship of Shri B P Wadia it was brought out how little conscious Indians in general are of the psycholog ical problems of child rearing After referring to develop ments and findings in psychological studies in the West Dr Govindaswamy stressed the importance of the parent child relationship and the proper adjustment of emotions and affections during the first few years Starving a child s affections meant abnormality in later life

PROHIBITION vs EXCISE

6th September 1951

Shri P Kodanda Rao Minority Member of the Madhya Pradesh Prohibition Enquiry Committee analyzed the ex perience in that Province which was half wet and half dry Excise in the wet area had doubled in the last year or so *Excise was meant* to check liquor consumption but had be come valued as a source of revenue Shri Kodanda Rao called it a degrading and inequitable tax easily replaceable by other taxes

Prohibition had been more effective in checking over all indulgence in alcohol most Indians being law abiding and drinking intoxicants being frowned on by religion and social custom He felt however that individual rationing al ready introduced in Sweden would more effectively keep people temperate and within bounds, allowing a moderate

supply to individuals who could not do without liquor and putting the bootlegger out of business by properly adjusting the excise tax *He stressed the importance of enlightened* public opinion to back up the law

The Chairman Shri B P Wadia mentioned the advantage which Gandhiji s religious and moral approach to the problem had given us The problem had its profoundly moral as well as economic aspects Individuals should sacrifice for the sake of the country

CHILDREN

II —THE HOME OF THE CHILD

10th September 1951

After referring to American observation studies of children Dr M V Govindaswamy named the needs of the child as love security being made to feel that it is wanted and belongs to the family and being accepted for what it is Parents plans for the child s future should not interfere with his normal development *Problem parents made* problem children Delinquency often followed unstable home conditions Allowance had to be made for the animal impulses and curiosity of children The rôle of toys in child development was brought out the important thing being not their beauty or intrinsic value but the imaginative use the child made of them

AMERICA AND INDIA

11th September 1951

In this lecture under the chairmanship of Prof B R Seshachar Professor of Zoology in the Central College Bangalore Mr Stanley R Chartrand American Consul and Public Relations Officer of the United States Information Service Madras stressed the universal respect

America for Gandhiji though Americans in general had not known much more about India The two countries had in common their political heritage from the same mother country including its democratic tradition but in present day politics Indians and Americans did not always see eye to eye

The statement of India s Prime Minister that the American offer of wheat was acceptable without strings had cleared the position paving the way for the loan which many Americans had anticipated with individual or group gifts of food The work of the U S I S which was shortly opening a Library in Bangalore under Dr Purcell who had accompanied Mr Chartrand to the lecture was to help Indians to understand Americans Its work was fivefold operating through a free public reference library for information not propaganda films a press section a Voice of America radio programme and an exchange of persons programme which was most important

India s culture and America s material progress could be blended with profit Some of the things that America had India did not want but others could be not grafted on but hybridized so to say with India s culture

In answer to questions Mr Chartrand brought out that America s former isolation policy had been given up and explained that the U S I S though it acted also for trade purposes was as non political as the British Council in its objectives

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CHILDREN

III —THE SCHOOL OF THE CHILD

17th September 1951

In this third lecture in his series Dr M V Govinda swamy said that the school s function was to be a bridge between the home and the outside world He dealt par

ticularly with nursery schools Most educators had forgotten the child but Mme Montessori had freed him from many restraints while leaving the training tied to the academic system Children needed control from their elders or they were miserable The value of drama for children was brought out Competent teachers were more important than fine buildings

CARLYLE AND VEDANTA

20th September 1951

Speaking under the chairmanship of Shri L S Seshagiri Rao of the Central College Bangalore Shri D A Subba Rao brought out that though Carlyle does not show a direct acquaintance with Vedanta texts he had been led by his own meditations as well as by the influence of German thinkers and of Sir William Jones towards the same truths He had taught the doing of actions for their own sake urging fearless performance of duty and a return to the eternal values renouncing the lower ones

The Chairman considered that Shelley s *Prometheus Unbound* had more influence on Carlyle than he had received from Eastern sources though there were points of similarity between Carlyle and Vedanta—his appreciation of the value of suffering the conquering of the expectation of reward etc Carlyle s theory of heroes was related to the Hindu concept of *Avataras* his heroes were not merely men great in deeds but men who had power to reconstruct

CHILDREN

IV.—THE WONDERLAND OF CHILDREN

25th September 1951

The fairy tale best fits the wonderland of children according to Dr M V Govindaswamy who in this fourth

lecture in his series examined the importance of phantasy in the development of the child There were great similarities in folklore from one country to another In fairy tales physical laws were suspended The child became in imagination one or another character The old tales were better than the recent ones children asked for the old ones to be told again and again *Alice in Wonderland* required a lecture by itself

Shri B P Wadia who presided said that the invisible world of the *devas* the gods the sages and the rishis had the same power on the adult mind as the fairy world had on the child s emotions The nature spirits fairies *devatas* of the child s fairy tales might lead adults to the recognition of the invisible world of reality

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ANCIENT IRAN OF ZOROASTER AND TAKLAMAKAN (THE GOBI DESERT)

27th September 1951

Rajasevaprasakta Shri R N Mirza referred first to the Western explorers of the Gobi region especially Sven Hedin and Sir Aurel Stein giving interesting points about their background He mentioned also the work of scholars like Prof A V Williams Jackson and Dr Arthur Upham Pope whose services in making Iran known better in the West had been valuable

Shri Mirza dealt with the Zoroastrians and their reverence for the sun as the source of life a reverence shared by some among the Iranian Muslims The Zoroastrian theory of magnetic energy should he said be appreciated by modern scientists who are concerned with magnetic solar and cosmic radiation It could dispel materialism The storehouse of this energy in the individual man was the *Fravarshi* or *Ferouer* which sometimes acted as a Guardian Angel

He sketched the awesome dimensions and features of the Gobi Desert describing Sir Aurel Stein s trip in search of the old China trade route which he had found by coming upon one Chinese coin and then a string of them at scattered intervals evidently fallen from a leaking sack Following up this clue Sir Aurel had come upon ruins and found in the ancient town where Firdausi had lived a beautiful picture of a bearded Persian carrying a mace showing that the Persians had travelled east taking their culture with them A slide of the picture was shown

Shri B P Wadia who presided spoke of the force of destiny in which great and little men played their parts Sir Aurel s coolies had shared in the discovery He mentioned that not only had human beings each a *Fravarshi* according to Zoroastrianism but all things and beings as well up to Ahura Mazda himself

CHILDREN

V —CHILDREN IN WANDERLAND

29th September 1951

Dr M V Govindaswamy in this closing lecture of his series referred to the need of help for difficult children The child s need for affection security etc not met led to difficulties Dickens s portraits of children were analyzed also George Eliot s Barrie s were mentioned too and Kipling s *Kim* The Sanskrit poets were most helpful depicting many episodes of children Passing to present day child problems Dr Govindaswamy referred to the Child Guidance Units abroad with their social workers and clinics Several problems in the home were mentioned eating difficulties bed wetting etc which should be handled without anxiety or undue stress Children s delinquency was often a device to attract attention Of all children in Wanderland Dr Govindaswamy thought that 60% to 70% could

be brought back to a normal state of mind Elementary centres of child welfare were greatly needed throughout India The series of lectures had sought to awaken interest in the whole problem so that some fruitful developments might follow

Shri B P Wadia in his concluding speech from the Chair said that the subject was neglected in India We needed to understand it and to draw on not only the modern psychological solutions but also on our own heritage to help us which brought in the question of soul values and what had been brought over from prior lives

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MEASURES TO INCREASE FOOD PRODUCTION IN INDIA

11th October 1951

Dr Clifford C Taylor Agricultural Counsellor of the American Embassy New Delhi covered in his address the many possibilities for increasing India s food production The 5% more land that could be brought under cultivation would not take care of the growing population Irrigation would almost double the yield in certain places but even without it villagers could do much by contour bunding re storing tanks etc to conserve the available moisture which now ran away Some land could be reclaimed by draining off the excessive salt concentration Dry farming methods had helped to reclaim the American Dust Bowl Here fallow land around villages and some millions of acres of jungle land could be brought under cultivation The dig ging of wells and the sinking of tube wells were valuable steps The ploughing in of leguminous crops was important for providing nitrogen other ingredients were also necessary for soil fertility The making available of improved seed and implements was also necessary Tractors and thresh ing machines might be made available by the Government

or by co operative societies since time was an important element in both planting and harvesting Also the villagers required education in improved methods by trained service units

Shri P H Krishna Rao Retired Member for Food Supplies of Hyderabad now Development Commissioner of Mysore State stressed in his address which followed Dr Taylor s lecture the importance of cattle manure and compost required even with the new fertilizer factories which could not supply much of the country s requirement He found the poverty of the farmers and the small size of the holdings the chief obstacles to increa ed food production Other occupations should be found for the surplus population on the land

Dr Ananta Padmanabha Rao Agricultural Statistician Government of Mysore gave statistics about the Grow More Food Campaign in the State Though the rains varied he also mentioned there was a regularity in their variation Crops could be altered to suit the conditions Dr Rao contrasted India s small per capita expenditure on agricultural improvement with the large outlay of the U S A and Britain

Shri A K Yegna Narayan Aiyer Retired Director of Agri ulture in Mysore State spoke of the time which would be required to work out the large schemes settle people on reclaimed tracts etc The schemes were good on paper but there were many intangibles including human nature He stressed the desirability of wells and the need of teams of workers to show the villagers better methods and convince them of their value

The Chairman Shri D V Gundappa President of the Gokhale Institute of Public Affairs Bangalore in summing up criticized the shortcomings of some of the intermediaries between the plans and the people who did not give needed help with needed promptness and competence Especially

he thought that the opinions of cultivators themselves should be sought as to what could be done to improve their food production He felt that India should solve her own problems

Dr L S Dorasami Honorary Secretary of the Institute added in moving the vote of thanks to Dr Taylor and the others who had participated in the discussion that the wastage of 20% of the harvested crops through insects rodents and sheer carelessness should be avoided which would go far to solve the problem of increased availability of food India had he said much to learn from the United States and the United Kingdom on farming methods

SWITZERLAND

HER POLITICAL AND CULTURAL PATRIMONY

13th October 1951

His Excellency Dr Armin Daeniker Minister for Switzerland speaking under the chairmanship of Shri B P Wadia gave a valuable and suggestive account of his country s achievement of political unity and freedom a high degree of prosperity and universal education despite linguistic ethnological and creedal differences the meagre natural resources of Switzerland and the strong individuality of its Cantons which had long had their own customs barriers postage coinage etc

Switzerland s State organization had been called its chief contribution to world culture The high degree of democratic participation by the citizens in the administration of their communes Cantons and the Confederation itself through the Initiative and Referendum which the country had adopted had been a matter of slow growth from the original Security Pact of 660 years ago by which several Cantons had pledged themselves to mutual assistance against aggression

The fine and applied arts had all flourished the country had produced famous educators and engineers and scientists as well The small country had 7 Universities with 20 000 students Three languages German Italian and French were official languages but there were at least 40 dialects in a country the size of Jaipur State The very diversity had taught tol rance while ruling out conformity

Two excellent information films about Switzerland were shown and then Shri B P Wadia who presided brought out the lessons which Switzerland could teach to the Indian people. This country had too much of provincial rivalry religious feuds social barriers and political wir pulling and the international and cosmopolitan spirit was greatly needed The Indian Institute of Culture was trying to give contacts with the minds of oth r countri s and especially heart contacts What other nations mall or great had done we could accomplish H did not fear the end of the world or of civilization Man s power of thought and imagination was stronger than the atom bomb Ideas ruled the world as Plato aid and closer contacts with the world of ideas would help to bring about world unity

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MASTERPIECES OF INDIAN PAINTING

15th October 1951

Dr B K Kottar of the Bangalore weekly *Mysindia* who presided over this first of three lectures which Prof O C Gangoly had come from Calcutta to deliver at the Institute introduced him as the art critic who with his journal *Rupam* and his everal books had placed Indian art on the art map of the world

Professor Gangoly deplored the virtual boycotting of visual art in Indian schools and colleges o that the critical sense was generally undeveloped There were some musical connoisseurs, but the average man was not a connoisseur

of the beauty of form and colour which were the passports to the Continent of Eternal Pleasures Some galleries were being started and exhibitions were increasingly held and the speaker urged the audience to *look* at pictures until you have developed the power of seeing them

He showed a number of slides of paintings some mediocre some most artistic pointing out the shortcomings of the former the beauties of the latter He confined himself to two categories of Indian paintings those with animal subjects especially fighting animals goats camels elephants and those with romantic motifs taking the occasion in connection with the former to point out the utter senselessness of such trials of brute force The pictures with the love motif dealt with two popular folk romances one of the maiden who used to swim to her lover across a river and her intrigue discovered was lured to her death by the substitution of an unbaked pitcher for the one which usually supported her in the water and the other the story of the wanderings of the royal lover of Malwa in quest of a spring which was to gush from the earth in token of Divine sanction for their union

In his closing remarks Dr Kottar described art as an index to the vitality and richness of a civilization and welcomed Pandit Nehru s project for the establishment of a National Gallery of Art

INDIAN SCULPTURE

16th October 1951

The second lecture of Prof O C Gangoly on Indian Art was under the chairmanship of Dr N S N Sastry Professor Gangoly at the outset ascribed the long delay in the appreciation by the West of Indian sculpture to its having so little in common with any of the Western schools of sculpture This was traceable to a fundamental difference

in the artist s intention The Indian sculptor was primar ily an image maker the image being intended not as an idol or a fetish but to assi t the worshipper in attaining Yoga by suggesting a fragment of the Divine contemplat ing which he might raise his consciousness The test of the value of an image was its power to evoke religious ecstasy

It had been recognized in Vedic times that no repre sentation of the all pervasive Deity was possible but certain seers had visualized particular aspects of Divinity and set down the canons of perfection for the particular parts of the form No deviation from these rules was per mitted to the sculptor whose skill was te ted by his sincer ity and his ability to render his own inspiration in the prescribed form The form might be beautiful or ugly creation preservation and destruction being recognized equally as expressions of Divine Power

The Indian sculptor approached his task prayerfully Whereas Greek sculpture presented the God in glorious human form Indian sculpture suppressed anatomical details adopted the 10 head instead of the 8 head measure ment which conforms to human proportions gave the Gods four arms etc The more human in conception it was the less did Indian sculpture approach its purpose The lecture was illustrated throughout by dozens of beautiful slides showing both Greek and Indian images of the Gods

Dr N S N Sastry in his concluding remarks mention ed how admirably Indian sculpture illustrated what in the modern psychology of æsthetics was called psychic dis tance It represented a deliberate departure from anatomy going beyond the rules carried to perfection in Greek art to present something more sublime and spiritual than the physical human form

THEORIES OF INDIAN ART

18th October 1951

Prof O C Gangoly in this concluding lecture of his series mentioned the difficulties of the subject exemplars of some schools being limited and specific literary references few The *Silpa Sastras* dealt only with the technique of painting and sculpture Stray pas ages from Sanskrit and Pali literature which he quoted furnished clues as that theories of art were embedded in theories of creation etc The Buddha in his last sermon had directed the erection of monuments to serve as reminders of his life and produce a fluttering of the heart awakening devotion

It was however the analysis of the psychological basis of *rasas* (emotive essence) as formulated for literature that revealed æsthetic principles applicable also to the visual arts These *rasas* included clarity of expression strength or brilliance delicacy loveliness richness avoidance of the commonplace harmonious linking of dissimilar things He accepted Dr N S N Sastry s suggestion that suggestiveness was an important quality and agreed with Dr S Kamesam who asked if it was not because art had been so much part and parcel of life that our ancients had not thought of defining it Even in Europe æsthetic theory had come late

Shri B P Wadia who presided said that the lecture had shown that knowledge in ancient India had not been confined to philosophical and religious lore He spoke of the hope expressed that more attention could be given to art in the Institute s future programme and of the desirability of bringing to India young creative artists Enthusiasts about art who would give co operation and advice would greatly assist the Institute in laying greater emphasis on art

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THE MEDIATIVE FUNCTION OF MUNDA CUSTOMARY LAW

29th October 1951

Dr Dorothy M Spencer Research Attaché of the American Embassy New Delhi lectured on this subject under the chairmanship of Dr M V Govindaswamy Superintendent of the Mental Hospital Bangalore who paid a tribute in his opening remarks to the important contribution of the American school of anthropological research

The organization of the aboriginal tribe of Mundas in the Chota Nagpur Plateau of Southern Bihar now agriculturists the lecturer explained is into villages of several hamlets each village having about 450 inhabitants The village Headman is called a Munda there is also a village Sacrificer in connection with animistic rites Several villages in turn are loosely grouped together under a common Headman who like the Munda has prestige but little authority The real enforcing agents are the Panchayats or Councils whose collective judgment is final though the amount of the fine imposed is subject to bargaining

Disputes leading to tension and threatening the peace may be settled by relatives or by the Headman and the Sacrificer acting as mediators but if the contestants insist a Council is called There is a remarkable spirit of accommodation in the proceedings and less zeal for fixing the blame than for removing ill feeling looking to the future rather than to the past For the sake of future relations the fine may be small even for a very serious offence like attempted murder This crime is however rare except by resort to witchcraft To relieve friction the aggressive person may be given his way Sometimes both parties are fined equally All present at the Council share the fine which often takes the form of a feast If the culprit has already suffered for his fault the fine is proportionately

light and his circumstances also are taken into account The interdependence of the members of society is an impor tant factor in Munda law which seeks to enable the contes tants to get off to a fresh start even after a very serious clash

Dr Govindaswamy pointed out the importance of the Mundas stress on human relationships and on relieving ten sions as offering a pattern that could with profit be applied to international and group relations

RECONCILIATION BETWEEN EAST AND WEST

1st November 1951

Shri T L Kantam Secretary of the United Nations Association of Mysore State recently returned from a visit to Europe and America where he had represented India at the United Nations Associations meetings described his impressions of the existing tension between the East and West blocs and the forces working to alleviate it Democ racy was defined by the Western democracies in political and social terms by Russia in economic terms giving the dominant position to workers and peasants The vital problem in world peace was the co existence of the two systems in an international order If world consciousness were to prevail the forces of mankind could be rallied under the United Nations and its Specialized Agencies to overcome not only war but all such evils as poverty disease illiteracy etc The United Nations had to its credit suc cesses not only in the social economic cultural and hu manitarian fields but even in political difficulties as in Indonesia and Palestine the cease fire order in Kashmir and the localizing of the Korean conflict it had prevented a Third World War

Shri Kantam had attended the Conference of the Inter national Liaison Committee of Organizations for Peace

held at Elsinore in August where the message of the Indian Institute of Culture had been read He described the various forces working for peace the Society of Friends the War Re isters Movement the Partisans of Peace not represented at Elsinore the National Peace Council of Britain the National Coun il for the Prevention of War in the United States the Women s League for Peace and Freedom and the Movement for World Federal Govern ment etc The last named with which Lord Boyd Orr was prominently associated had established a Centre in Brussels and was formulating concrete proposals for the amendment of the United Nations Charter for proportional representation of peoples in the Parliament of the World

The Elsinore Conference had deplored the rearmament of Western Germany and advocated the withdrawal from Germany of foreign forces and also condemned violent propaganda which exacerbated differences calling for the dissemination of truth in tead it had seen hope in India s middle course

Shri K Guru Dutt who is a Vice President of the Mysore United Nations Association brought out in his closing remarks from the Chair that political and economic problems could not be solved only by political and econom ic measures India had achieved the most complete re conciliation between the Ea t and the West A balance between Eastern ideas with their inclination towards peace and Western ideas and achievements was necessary but war must be conquered first in the hearts of men What was needed was not more resolutions not more Charters but *more men* taking themselves in hand and resolving the conflict within themselves

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STRUCTURAL ECONOMY OF SOUTH EAST ASIA WITH SPECIAL REFERENCE TO INDIA

8th November 1951

Lecturing under the chairmanship of Shri S H Lakshminarasappa Retired Government Architect Mysore Dr S Kamesam spoke illuminatingly on the desirability of substituting wood processed for resistance to decay and termite damage and rendered fire proof for steel as a structural material for South East Asia This region comprising India Pakistan Ceylon Burma Thailand Indonesia and the Philippines had a population of hundreds of millions living under primitive conditions of housing etc It was poor in mineral resources but could produce wood in indefinite quantities on the spot Processed wood moreover cost but a fraction as much as steel or reinforced concrete

Dr Kamesam gave an interesting historical retrospect of the development of the steel based industrialism of the West in which an acquisitive society intensely competitive had replaced a functional society He defined an acquisitive society as one which produced goods not for the welfare of the people but for gain War not peace was favoured by the steel based industries so easily convertible into armament producers

A functional society brought into being by coercion as in Soviet Russia was worse than an acquisitive society but in choosing structural materials the sinews of modern industry consideration was necessary of what we wanted society to be

The speaker illustrated the possibilities of processed wood in bridge and house construction with lantern slides and gave figures howing its cheapness and practicability in conjunction with enlightened forest management He aw in light pillar supported roofs and thin walls of process

ed wood the solution of the East s village l ou ing problem

The Chairman confirmed the claim for the durability of processed wood which suitab y treated and made fire proof promised to last as long as steel construction whereas un processed wood used in construction could not be expected to last longer than about 20 years

PENAL REFORM

12th November 1951

Dr Walter C Reckless Head of the Department of Criminology in the Ohio State University who had been sent to India under the United Nations Technical Assistance Programme to organize classes on Criminology and Correc tional Administration at the Tata Institute of Social Sci ences Bombay lectured to a large audience on the pro- gressive relaxation of the rigours of penal law Hanging even for trivial offences had given place to prison sentences but the reformers in several parts of the world had started a movement about a hundred years ago not only for the restriction of capital punishment and of transportation to penal colonies but also to ameliorate the misery of prisoners

The modern jail had ceased to be a mere custodial insti tution where the prisoner sat locked up all day without work moral instruction or recreation or even much medical care in which conditions men had been found to deteriorate and jail vices as well as jail fevers had spread More enlightened administration had provided work a library recreation elementary education and some medical care Gradually there had been introduced remission of sentences for good behaviour curtailment of privileges instead of flogging if rules were broken conditional pardons in certain countries probation (successful in 75 to 80 cases out of 100 in the U S A) suspended sentence and parole Mr Reck less favoured the indeterminate sentence its length to be

determined not by the Court but by the jail advisory boards He felt that kind firm and sympathetic treatment of the prisoner by all the staff was very important giving the prisoner a chance to build up faith in someone who could help him later to go straight A relation of confi dence and faith between a staff worker and a prisoner held the best hope of a change in the latter s attitude to life society and the Government but the public must co operate

Shri P Shiva Shankar Secretary of the local Discharged Prisoners Aid Society who presided stressed the last point the attitude of society to the discharged prisoner which too often was responsible for his failure to make good A Mysore Jail Reform Committeee had brought in a Report but financial considerations had handicapped action on it He mentioned also the need for control of films which glorify the racketeer and the constructive possibilities of films and radio in the war against crime

Among those present at the lecture were Dr Lakshman Rao Padke Inspector General of Prisons of Mysore State and Shri R Rangaiah Superintendent of the Central Jail Bangalore

ARE FREEDOM AND JUSTICE INCOMPATIBLE?

22nd November 1951

Dr M N Mahadevan presided at this meeting at which Shri P M S Pinto and Janab C Abdul Nabi former Secre tary of the Mysore Legislature and a Retired Judge denied the incompatibility of freedom and justice Shri Pinto recognized the need of a measure of constraint on personal choice its scope dictated by the principles of justice but brought out the fact that compulsion which allowed no choice weakened the human faculties and character Justice was however necessary as well as freedom Econ omic justice was the cause of conflict today but legal and

ocial justice were also necessary There could be no justice without freedom and freedom without justice would be chaos

Janab Nabi maintained that in a democracy the fran chise allowing the choice of legislators gave the people power to change the laws Freedom and justice were both provided for by the Indian Constitution Freedom should conform to that enjoyed in the most advanced countries but the greatest good of the greatest number was the aim of a civilized society Sometimes individual likes and dis likes had to be set aside in the interest of the majority as in the traffic regulations

Dr N S N Sastry denied that man was born free He was always subject to limitations which increased as he got older His scale of values gradually advanced from the individual to the social The highest values at the cosmic level showed freedom and justice compatible ideal ly however incompatible they migh seem in practice

Shri P Kodanda Rao of the Servants of India Society saw freedom and justice in inverse ratio to each other the more freedom the less justice and *vice versa* To the extent to which laws were multiplied freedom was reduced and customs might have the force of law The trend was towards more and more control We uffered the restric tion of freedom to get greater justice between man and man *i e* minimum hours of work and the minimum wage infringed freedom but promoted justice

In his concluding remarks Dr Mahadevan attributed man s inhibitions to education as they increased adjust ment to society and the environment improved Freedom was wonderful but could be a menace and also only a slogan Both freedom and justice could not progress Justice restricted freedom but it was necessary The democracies which stressed freedom were yet trying to give justice to satisfy the majority which had the power

to change things India was full of poverty ignorance and preventable disease what good was freedom to the masses suffering from these? Such conditions had to be fought by any organized Government

Communism wanted justice almost on a regimented level The slogan of justice might sacrifice the best interest of those to whom it was meted out There was a threshold below which man should not go When prepared to accept a lower level of being and be happy man was not in a satisfactory state The time had come in India to put the emphasis on justice but he hoped that the standards could be raised without stultifying the people

POPULATION PROBLEMS

29th November 1951

The recent great acceleration in the rate of growth of India s population was stressed by Shri P H Krishna Rao former Census Commissioner Mysore in charge in Mysore of sampling in connection with the United Nations joint project with the Government of India for studying the relation between population changes and economic and social change In Mysore State the population had increased as much between 1941 and 1951 as in the 40 previous years The increase in the U S A was more rapid but its natural resources were larger Also in 1941 the population density in India had been 246 as compared with 41 in the U S A The standard of living could not be raised if the population continued to increase so rapidly

Opening up the empty spaces especially in the tropics to mass immigration from India China and Japan would be one solution India with 3% of the world s area had 20% of its population Industrialization would help Economic pressure might do what reason could not early marriages had almost stopped But he urged family planning as very necessary

Several questioners brought up the greater desirability of raising the moral tone of the people and encouraging self restraint as urged by Gandhiji in preference to birth control by contraceptives etc which was conceded by the speaker but considered impractical as a mass solution Suggestions for reducing the existing population were offered by two questioners but repudiated by the speaker and the chairman It was admitted that an increase of promiscuity had been everywhere feared as a result of disseminating birth control information but the solution lay in moral education The Honorary Secretary of the Institute suggested that the fertility ratio tended to decrease with advance in the standard of living but the speaker said that this reduction would not be large

Dr T K Whelpton Director of the Population Division of the United Nations who attended the lecture with Dr C Chandrasekhar directing the project throughout India was invited to say a few words on the subject He explained that the United Nations interest in population problems grew from the interest of various nations The UN was trying to develop a programme and was tackling the problem of the relation of the size of the population of various nations to the ability to support the people The raising of the standard of living securing more benefits to each individual was the aim Japan had advanced farthest in the East in making birth control information generally accessible

Rajakaryaprasakta Shri Masti Venkatesa Iyengar a former Census Commissioner of Mysore who presided stressed also the seriousness of the problem The old religious restraints had weakened and substitutes had not been provided He deplored India s having to import food and urged taking the message of family planning to the villages in the language of the people

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WALT WHITMAN—POET OF DEMOCRACY

6th December 1951

Lecturing under the chairmanship of Prof A N Moorthy Rao of the Central College Bangalore Dr Ralph Purcell American Vice Consul and Cultural Affairs Officer in charge of the U S Information Library at Bangalore brought out at the outset that he had found the Indian Institute of Culture not only hospitable to visiting American speakers but also sympathetic with many ideas of interest to America The U S Information Service was he suggested an effort in line with the aims of the Institute

Walt Whitman the most distinctive but not necessarily the most representative American poet had been both a critic of American democracy as it had so far developed and a prophet of the democracy of the future Love democracy and religion were his formula of greatness The fusion of his work with his life was remarkably complete his poetry was extremely personal He had been unsuccessful in getting on according to the accepted pattern uninterested in formal education drifting from job to job in Brooklyn before his trip west and down the Mississippi to New Orleans for a job lost after a few months gave him a glimpse of the frontier individual and self reliant but concerned for security which he wove into his idea of democracy

Reading Emerson s essay on Self Reliance on his return to Brooklyn he had determined to give his thoughts to the world and printed in a friend s press the first slender edition of *Leaves of Grass* in 1855 when he was 36 He had spent his remaining 37 years in rewriting and extending that work which had been more cordially praised and damned by critics than any other American book Emerson had sent the message when it appeared I greet you at the beginning of a great career Whittier had flung the

book into the fire

His lyrics were uneven lacking in rhyme and rhythm some passages were flat and unheroic but he had caught the spirit of American democracy and realized the need for integration for a hearty and human solidarity to balance the empha is on individualism that threatened fractiona tion finding the cohesive factor in the common man and making democracy warm and human and social His con cept was of the fellowship of all the children of men His Civil War experience nursing the wounded had given him an understanding of the heart of everyday humanity and a great admiration for President Lincoln as typifying the common man of his ideal His best poetry was in the edition that had come out soon after the Civil War

From social solidarity he had gone on to religious see ing the good life as oneness with the Whole Passionately idealistic he declared that none had begun to think how divine he himself was or how certain the future was

Professor Moorthy Rao in his concluding remarks de plored the dreadfully English approach of the Indian Universities which had prevented acquaintance with American literature Indian students had been condition ed against rhythms appearing and disappearing as in Whitman s poetry but Whitman had been probably the first to make an attempt to produce new poetry and was easier to understand than many modern poets There was an analogy the Chairman thought between his attitude towards the common man and Wordsworth s feeling for simple and humble folk

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PSYCHO ANALYSIS TODAY

11th December 1951

Dr W Mayer Gross Director of Research in Mental Diseases Crichton Royal Hospital Dumfries Scotland and

W H O Consultant speaking under the chairmanship of Dr M V Govindaswamy Superintendent of the State Mental Hospital Mysore gave a balanced evaluation of the contribution of Freud and the shortcomings of his theory and its advocates today His teaching on the *unconscious mind was fundamental and generally accepted* by modern psychiatrists His psycho analytical technique for detecting deep disturbing memories had its uses but Freud had elaborated the truth he had got hold of to the point where it was false claiming that every mental activity proceeds from the unconscious He had oversimplified instincts into the love and death instincts Especially his overstressing of the role of the sex instinct to which he had wrongly attributed all pleasurable sensations had aroused great antagonism He had shown courage in breaking the taboo on discussion of sex but his theory had many weaknesses

Among these were Freud s ignoring of genetic differences and constitutional factors and the facts that what was found in clinical experience was not found true outside it that his pan psychic and pan sexual theory was an over systematization that alternative explanations were ignored and extraneous checks were not sought and that one stage in his argument was not verified before the next was for mulated The growing intolerance of the modern psycho analytical schools and the claim that control over human souls was sought by the psycho analyst were also urged against Freud s system The interpretation of psycho somatic di orders in terms of psycho-analytical findings was the least satisfactory application of the system Freud s influence was still strong in America though it had waned in Europe

The Chairman sketched Freud s theory against its back ground of a period when advances in bacteriology and research in the structural alteration of the brain in partic

ular diseases were intensive medical innovations No altera tions were found in the brain in lunacy and no bacterium had been discovered in the brain Freud with his substi tution of childhood experiences etc as causal factors had given a new orientation to the problem of mental abnor malities *and mental illness He had concentrated on simple* cases and turned to Greek mythology for symbols and metaphors Dr Govindaswamy suggested that Indian mythology might also be fruitfully explored in that con nection

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THE SOCIOLOGY OF CULTURE

13th December 1951

Mr Leonard M Schiff of the United Theological College Bangalore lecturing under the chairmanship of Prof V Sitaramiah *of the Central College gave an instructive con* spectu of sociological theory differentiating between a *soci ety* the largest grouping in which common customs tradi tions and duties are operative and a *community* a smaller group of people with a common basis of life and of culture containing within it sub groups families etc Culture was the patterning of behaviour in groups Interaction set up habits *for individuals and customs for the group* which saved individuals from having to solve every problem *de no o* The body of customs was very large and the origin of many was obscure and in many cases forgotten The different ways of greeting had once meant something though they had become for the most part mere habit The extended hand of the English had originally implied only peaceful intentions proving that the hand extended held no weapon whereas the Indian greeting with joined palms had meant I worship the Divine in you giving perhaps a clue to the temperamental difference between the two peo ples but *both meanings were practically forgotten today* though the folkways continued

But if folkways had little ethical significance unless thought of in connection with what they symbolized *mores* the customs thought by a group to be necessary for its continuance such as marriage customs the institution of marriage religious rituals etc were in a different class Institutions were organized patterns of folkways and *mores* Life was strictly patternized and ways of thinking and feeling were in part socially determined Acquisitivene s for instance was practi ed where it brought prestige but among certain Red Indian tribes property was valued only for giving away

Without the conventional expectations in terms of knowledge of the cultural pattern of a group organized social life would be impossible Conflicting elements in a culture tend to the breakdown of the behaviour pattern *i e* the co existence of political democracy and economic despotism

Dissenting individuals had an important role in cultural change but cultures also borrowed from each other The world was a neighbourhood individuals ought to be free to move about everywhere and the different cultures had to be made into a brotherhood avoiding stereotypes about particular groups but a uniform world culture was not possible it would lack roots as an artificial languag does

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THE CO-OPERATIVE MOVEMENT

15th December 1951

Mr Robert J Butler an official of the Farm Bureau Insurance Companies the second largest co operative insurance society in the United States spoke under the chairmanship of Shri R Ramachandra Rao Bhombore Retired Labour Commissioner of Mysore State who had at one time served in the Co-operative Department

Mr Butler presented co-operation as a way of life and

the only basis upon which mankind could solve its problems Civilization was at the crossroads and the important question in the solving of which India had an important part was what direction it would take whether towards co operative humane procedure or towards coercion Co operative societies themselves while working for fair distribution at a fair price tended towards centralization and away from democratic procedure as they grew His own society having become large very successful and highly centralized had recognized the need for small units on which Gandhi had insisted It now proposed to spend millions to break up its vast organization and bring it back to local units with as many as ten small co operative insurance companies to a State which would give individuals power to make decisions as to policy services etc and bring home to the people the necessity for self induced and self devised efforts

The sentiment that progress was impossible without bringing in the lower classes was rapidly growing in America which was going in the direction of overcoming poverty

The Co operative Movement in America believed the development of machines to be good not ethically wrong but *helpful for shaking off poverty* though the machine had to be mastered not to be allowed to master people Planning and keeping objectives in mind were necessary for success

Economic causes were prominent in most clashes Peoples were interdependent and the condition of India affected America and *vice versa* Men had learned to co operate at the family or small community level but the great task calling for the greatest possible understanding between peoples was to build up co operation between peoples that would be as solid and as harmonious as the Co operative *Movement in Sweden for example* seemed to be

PLACES OF INTEREST IN INDIA

17th December 1951

Dr B K Kottar who presided at this lecture by Shri B V Sundararaja Iyengar introduced the speaker as a musician whose talents had been recognized by the bestowal upon him by the Maharaja of Travancore of the title of *Sangita Bhushana*

Shri Iyengar described the show places of India from one end of the subcontinent to the other as seen through the eyes of a pilgrim visiting its sacred shrines and temples with secular sight seeing subordinate to the religious inter est He had started going on pilgrimages in 1928 and still kept up the practice

He gave a glowing description of the Mount Abu temples describing the main temple as a masterpiece in marble of the triumphs of Mogul architecture at Agra where a great Hindu temple to rival the glory of the Taj Mahal was being constructed and of the appeal of Hardwar and Ayodhya for religious devotees as also of Badrinath Temple high in the Himalayas with its never dying flame though the temple was closed from October 15th to May 15th and ice had to be chopped away with pickaxes to re open it even on the latter date

Shri Iyengar had visited the Buddhist shrine of Sarnath on which place he had prepared a monograph

The hardships encountered by pilgrims to some of the shrines were described with humorous touches Inhos pitality had been encountered from the authorities of many temples but his singing had been his passport

Shri Iyengar s lecture was accompanied by recitals from the *Gayatri* the *Ramayana* the *Gita Govinda* and *Gitanjali* and supplemented by an exhibition of the beautiful photo- graphs which the speaker had brought from the many places that he had visited

In the course of his lecture and recitals the speaker had recourse to no fewer than nine languages—English Hindi Pali Sanskrit Bengali Gujarati Kannada Tamil and Telugu

THE PLACE OF THE UNIVERSITY IN MODERN EDUCATION

27th December 1951

Prof J T Christie Principal of Jesus College Oxford University lecturing under the chairmanship of Principal L Rama Rao of the Central College Bangalore dealt first with the important Unesco sponsored East West Symposium held earlier in December at Delhi of which he had been asked to serve as *Rapporteur* and compiler of the *Proceedings* He took up several points from the paper submitted by the Institute on The Concept of Man and the Philosophy of Education in East and West the subject of the Symposium which paper was published in *The Aryan Path* for January 1951 and as Reprint No 8 of the Institute These points which had been much discussed and some of which were made also in other papers related to there being no fundamental difference between East and West to their debt to each other including the West s debt to Asian science (though diversity in unity was stressed by the Seminar as good) to the fact of Jesus being a universal teacher like other great teachers and prophets to man s traditional ideals needing not redefinition but rediscovery and to the fact of unification having to be through individuals not national aggregates with its corollary of the importance of education

Among the recommendations of the Symposium were that books should be produced about what were roughly called the Prophets irrespective of their country and that reprints of Eastern classics literary religious and

devotional should be brought out if possible under
ægis of Unesco

On the subject of education in the universities P
fessor Christie discussed principally the impact of scien
and the impact of democracy He brought out the dang
of too early specialization depriving the scientist and
technician of an adequate background He advocat
lectures on the humanities by picked teachers for scien
students and something of biology and physiology for a
students

Democracy had opened the universities doors to
wider group but the distinction of quality of mind remai
ed The universities would lose their standards if th
were for all Degrees should not be demanded for emplo
ment It was important that every nation be able to
represented at a high cultural level Universities shou
aim at being places of light and leading turning out m
able to mediate between tradition and change Form
leaders could say to the masses Go on Now leade
had to say Come on The masses had to be sufficient
educated to understand the leader and to follow intel
gently not blindly

Professor Christie stressed the importance of person
contacts between students and their Professors for firm
the former with humanist ideals Mass instruction coul
not accomplish what a teacher could with a small group

Among the distinguished guests present were Sir Samu
Runganadhan Former Indian High Commissioner at Lon
don and Lady Runganadhan Shri H V Bhaskaria
Retired Deputy Auditor General of India Dr B L Manj
nath Vice Chancellor of the University of Mysore th
Principals of the National College and the Maharani
College and many more

BHARATA NATYAM AND KATHAKALI

29th December 1951

Shrimati Leela Bhaskariah a member of Shrimati Mrina lini Sarabhai s dance troupe which recently toured South America lectured on these traditional dance techniques with demonstrations before an appreciative audience which crowded even the foyer of the Institute s new lecture hall Dr L S Dora ami Honorary Secretary of the Institute introduced the lecturer

Shrimati Bhaskariah mentioned the growing popularity of the Indian dance well described as Movement in Sculp ture Traditionally the Indian dance was intended not merely to give delight but to cause bliss it was a means of attaining spiritual harmony and salvation The Bharata Natyam dancer was not a creative artist but a faithful follower of what had been taught Some of the musical compositions for which dance pieces had been composed by gifted masters were very old as were many of the dance pieces The present Bharata Natyam programme had been evolved in South India about a hundred years ago

The lecturer explained that dancing was either graceful and delicate and feminine or vigorous and masculine (*Lasya* or *Tandava*) A further division was into *Natyam* dramat ic interpretation of a story through the dance *Nrityam* which included expression and mood and *Abhinayam* the highest form comprising according to Bharata s *Natya Sastra* sentiment gestures singing and dress and *décor* if any

She named several schools of dancing but went into de tails only about Bharata Natyam with its elements of emotion melody and rhythm always beginning with a Dance of Invocation and ending with a Sanskrit sloka from a devotional lyric and the Kathakali

The Kathakali dance drama could be traced back to the

Tantric period of the Vedic Age but its present form was only four centuries old a scholarly Raja of Kottakara having revived and improved the ancient folk dance drama Rich in symbolism and gesture it was highly stylized and developed with its own technique and peculiar make up and costume and required elaborate training and sustained practice It might be religious semi religious or secular The last type was tremendously popular in the villages which showed the villagers innate good taste Played in the open air it sometimes held them spell bound from sunset to dawn All Kathakali dancers were men who took also women s parts

Shrimati Bhaskariah illustrated the gestures and facial expressions appropriate to the nine *Rasas* love valour compassion contempt wonder fear disgust anger and serenity and concluded with the showing of a number of *mudras* or hand gestures of which she explained there were 24 basic ones out of a vastly greater total number

THE INDIAN INSTITUTE OF CULTURE

LIST OF BOOKS REVIEWED 1951

Date	*Title*	*Author*	*Re ieuer*	*Attenda c*
8th January	On Be ng Human	Dr A hley Montagu	Prof V S taramiah M A	59
5th Feb uary	The L fe of Mahatma Gandhi	Lou Fi cher	Princ p l K Sampathg ri Rao M A	53
29th M ch	P pol V h The Sac ed Bool of the Ancient Q iché Maya	D lia Goetz and Sylvanus Mo ley T nsl t rs fr m the Sp nish of Ad an R c nos	Dr N S N Sastry M A D LITT	33
26th Ap l	The Sc en e of the Em t ns	D Bhagavan D s	P nc p l M Y muna ha y M	41
31st M y	Probl ms f Soc l Pol y	R hard M T tm s	Mr Phil p Sp tt B A (Cantab)	32
14th Jun	All Thi g Comm n	Clai H het B hop	I f M us Wa d M A	45
26th J ly	Vag ant Ch ldren	Unesco	D M V Gov ndas my B S M B B S D P M	8
2nd Aug st	Th Twe ty F fth Hou	C V rg l Gh eo ghi	Mr Ph lip Sp tt B A (C ntab)	55
30th —	The Way of Deliverance	Sh nsho Hanayam	Dr B I I ottar M B B S	70

Date	*Title*	*Author*	*Reviewer*	*Attendance*
13th September	Introduction to a Science of Mythology	Prof C G Jung and C Kerenyi	Shri K Guru Dutt B A M C S	91
4th October	Liberties of the Mind	Charles A Morgan	Mr Philip Spratt B A (Cantab)	55
20th December	The Meaning of Shakespeare	Harold C Goddard	Prof A N Moorthy Rao M A	80

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LIST OF PUBLIC LECTURES—KANNADA 1951

Date	*T tle*	*Lectu er*	*Chai man*	*Attendance*
9th Jan ary	Lyrics in Modern Kannada	Shri H N Nagaraja Rao	Shr C B Srini a a Rao M A B L.	44
19th February	Is Astrology a Science ?	V dyabha kara V dwan Shri M Ramakrishna Bh t M A.	Shri M E Manch g ah B E	69
9th Apr l	Ja na Maha I avi s Life History of Yasodhara	Princ pal K S Dharan n dra ya M A	Vidyabhaskara Vidwan Sh i M Ramakrishna Bhat M A	40

THE INDIAN INSTITUTE OF CULTURE

LIST OF LADIES GROUP LECTURES 1951

Date	*Subject*	*Spe ker*	*Attenda ce*
27th February	The Challenge to God from Gre k and Engl sh L terature	Shri L S Sesbag ri Rao M A	15
24th April	Bhasa as a Play wright	Shri M P L Sastry M A	14
29th May	Kalidasa s *Meghasandes*	Rajasevasakta Shri C K Venkata Ramayya M A LL B	23
26th June	Women in a Chang ng Ord r	Prof V S taramiah M A	22

THE INDIAN INSTITUTE OF CULTURE

LIST OF MUSICAL RECITALS 1951

Date	*Type*	*Artist*	*Attendance*
14th April	Instrumental and Vocal	Shri N S Krishna Murthy Shri N R Rama Rao Shrimati Tara Narayana Rao Master Jaya Kumar	175
14th July	Instrumental and Vocal	Vachaka Gayana Pravina Sangeetha Vidwan C V Nagaraj Sangeetha Vidwan T N Ramachandra Rao Sangeetha Vidwan T Lakshmanappa	137
31st December	Veena Recital	Shrimati N V Sharada	3/0

LIST OF EDUCATIONAL AND CULTURAL FILMS, 1951

Date	*Title of Film*	*Origin of Film*	*Attendance*
13th January	*New Earth* (Black and white sound film)	Netherlands Govt Information Bureau (Illustrating lecture on Land Reclamation in the Netherlands)	207
4th February	Cleanliness Brings Health (Colour)	U S Information Service Madras	175
	News Magazine No 12 (B & W)	do	
	Ohio Town (B & W)	do	
	Hoover Dam (B & W)	do	
31st March	Valley of the Tennessee (B & W)	U S I S Madras	350
	Showdonia (Colour)	British Council Madras	
	Water—*Friend or Enemy* (Colour)	U S I S Madras	
	National Gallery & Art (Colour)	do	
28th April	Lowland Village (B & W)	British Council Madras	280
	Plastics (Colour)	do	
	House in History (B & W)	British Information Services	
	Insects as Disease Carriers (Colour)	U S I S Madras	
	Panorama of the U S A (Colour)	do	
26th May	A Ride with Uncle Joe (B & W)	B I S Madras	500
	Brabazon—King of the Air (B & W)	do	
	Flight 35 (B & W)	U S I S Madras	
	Wilson Dam School (B & W)	do	
	Canadian Wheat Story (B & W)	Canadian High Commissioner	
	Pulp and Paper from Canada (B & W)	do	

D te	*T tl of Fil*		*Or gin of Fil*	*Att dance*
3 th June	Let See	(Colour)	Brit sh C u cil Madras	4 0
	O ce Up a T m	(B & W)	B I.S M dras	
	Man on the Be t	(B & W)	B tish Co c l Mad as	
	M nd Mob	(Colo r)	Australian High Comm oner	
	Bushland Fanta y	(C lou)	do	
28th J ly	U ers ty of Californ a	(B & W)	U S I S M d as	400
	Thi Is B tain—No 5	(B & W)	B I S M dr s	
	Wl t Is Disea e ?	(Colo)	U S I S M d a	
	Westw d Wind	(Colou)	Can d n H gh Comm ssi n r	
25th A gust	R port on St l	(B & W)	B I S M dras	300
	Inv t tion to the Nat on	(Col)	U S I S Madras	
	Windo Cle ne	(B & W)	do	
	She p Dog	(B & W)	B t sh Coun l Mad a	
	Steps of th Ballet	(B & W)	do	
22nd September	Music f America	(B & W)	U S I S Madra	450
	H storic D ath Valley	(Col)	do	
	The To n	(B & W)	do	
	Coast l V lla e	(B & W)	Briti h Co nc l Mad as	
	Elect cal Ge erat on	(B & W)	do	
13th Octobe	Centenary Sw ss Confederat n	(B & W)	Ill st t ng l ct e of H s Excel lency Dr A Daen ker M nister for Swit land	259

FINANCIAL STATEMENT

Statement of Income and Expenditure for the year ended 31st December 1951

(Extracted from the books of Theosophy Co (Myso e) Ltd audited by R B Allbless & Co B mbay)

I Ordinary Revenue Account

(a) Lib ary and Lecture Acti ties

Income

Current Inco ie		
Members Subscript ons—Ordinary	Rs	2 621 13 5
Le s Proport on paid to *The Aryan Path* maga ine for membe s cop es		1 437 14 0
	R	1 183 15 3
Sale of Public tions		1 7 9-0
Sundry Income		189 12 0
Interest on Life members and Patrons Deposits		260- 0 0
Donations		9 931 9 5
Total Income	Rs	11 692 13 8
Deficit		98 322 1 8
	Rs	110 014 15 4

Expenses

Current Expenses

Advertising of Lecture		Rs	667 8 0
Printing			898 11 0
Loud speaker			279 0-0
Travelling expenses of lecturers			1 402 8 0
Publications and Reports			2 131 6-0
Newspapers and Books			134 8-0
Book binding			394 8 0
Salaries and Wages			488 8 0
Postage and Telegrams			1 133 14 6
Stationery			603 15 9
Electric Light and Water			164 2-0
Repairs			175 2 6
Taxes			169 8 0
Customs duties			75 0 0
Garden Expenses			54 15 0
Sundry Expenses			28 9-0
Total Current Expenses		Rs	10 054 1 -9

Capital Expenses

Building Extension	Rs 90 824 0 7		
Furniture and Equipment	8 470 7 0		
Library Books	431 8-0		
Increase in stocks of books and publication	234 4-0		
Total Capital Expenses			99 960 3 7
		R	1 0 0 4 15 4

(b) W Q Judge Cosmopolitan Home

Income

Boarding Fees of Students	Rs	7 882 12 0
Net Deficit		2 574 11 3
	Rs	10 457 7 3

Expenses

Food servants wages etc	Rs	8 037 7 3
Rent of Building		2 420 0 0
	Rs	10 457 7 3

2 Life Members and Patrons Capital Account

Balance at credit at 31st December 1950	Rs	11 373 14 8
Life Members Subscriptions for 1951		2 574 0 1
Balance at credit at 31st December 1951	*Rs*	13 947 14 1

This sum is held on Bank Deposit for the benefit of the Institute.

Statement of Assets held by Theosophy Co (Mysore) Ltd as at 31st December 1951 for the benefit of the Indian Institute of Culture

Land at Yedihur As at 31st December 1950		Rs	32 775-0 0
Land and Buildings No 6 North Public Square Road			
As at 31st December 1950	Rs 74 590 0 0		
Less Depreciation for Year	1 860 0 0		72 730 0-0
Building Extension No 6 North Public Square Road			
As at 31st December 1950	Rs 4 529 7 9		
Expended to 31st December 1951	90 824 0-7		95 353 8 4
Furniture and Equipment Library and Lecture Hall			
As at 31st December 1950	Rs 6 237 0 0		
Added in 1951	8 470 7 0		
	Rs 14 707 7 0		
Less Depreciation for Year	2 207 7-0		12 500-0-0
Furniture and Equipment W Q Judge Cosmopolitan Home			
As at 31st December 1950	Rs 4 514 0-0		
Less Depreciation for Year	677 0 0		3 837 0 0
Library Books			
Expended in 1951			431 8-0
Stock of Books and Publications			
As at 31st December 1950	Rs 605 15-9		
Net Increase for Year	234 4 0		840 3-9
Net Total of Assets held at 31st December 1951		Rs	218 467 4 1

THE INDIAN INSTITUTE OF CULTURE
6, North Public Square Road,
Basavangudi Bangalore

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Members receive free the monthly ARYAN PATH and at cost price all publications of the Institute

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Inaugural Address (*Hindi Translation*) 6 Annas

TRANSACTIONS Each Re 1/ (Postage extra)

No 1 The United States of America The Making of Its Constitution (A review of Carl Van Doren s *The Great Rehearsal*) By M RAMASWAMY

No 2 The Flag of Free India Significance of the Wheel of Asoka By G P RAJARATNAM

No 3 Goethe The Scholar By W GRAEFE

No 4 Some Philosophical Concepts of Early Chinese Medicine By ILZA VEITH

No 5 The History of Scientific Thought with Special Reference to Asia By H J J WINTER

No 6 East and West Some Aspects of Historic Evolution By CONSTANTIN REGAMEY

No 7 The Heroines of the Plays of Kalidasa By S RAMACHANDRA RAO

No 8 World Peace and Rabindranath Tagore By K CHANDRASEKHARAN

No 9 The Concept of the United Nations A Philosophical Analysis By E M HOUGH

No 10 Yantras or Mechanical Contrivances in Ancient India By V RAGHAVAN Re 1/8

No 11 The Social Play in Sanskrit By V RAGHAVAN Re 1/8

No 12 The Life and Thought of Avicenna By H J J WINTER Re 1/8

No 13 Unesco and World Unity and Peace Re 1/8